14.1

THE LAST

CONFESSION,

Prayers and Meditations

OF

Lieuten. John Stern,

DELIVERED

By him on the Cart immediately before his Execution, to Dr. *BURNET.*

Together with the laſt CONFESSION of *GEORGE BOROSKY*, Signed by him in the Priſon, and ſealed up in the Lieutenants Pacquet.

With which an Account is given of their Deportment both in the Priſon and at the place of their Execution, which was in the *Pall-Mall*, on the Tenth of *March*, in the ſame place in which they had Murthered

THOMAS THYNN, Eſquire,

The Twelfth of *February* before, 168½.

Written by *GILBERT BURNET*, D. D.
And *ANTHONY HORNECK*, D. D.

LONDON,

Printed for *Richard Chiſwell* at the *Roſe* and *Crown* in St. *Pauls* Church-yard, MDC LXXX II.

An Account of the Deportment of Captain *Vratz*, Lieutenant *Stern*, and *George Borosky*, the Murtherers of *Tho. Thynn*, Esq; both in the Prison, and at their Execution.

FOUR days after the Barbarous Murther of Mr. *Thynn*, which filled all peoples minds with a just horror at so vile and inhumane a fact, I was desired to go and visit the Prisoners. I carried Dr. *Hornick* with me, because I heard that *Borosky* the *Polonian* spake no other language but *Polish* and *High Dutch*. We waited on the Captain, but he was unwilling to enter into much discourse with us; and adhered to what he had confessed before the Council, that he only intended to fight with Mr. *Thynn*, and that the *Polonian* had mistook his orders when he shot him. The Lieutenant said at first nothing, but that he was in the company of those that committed the fact, without intention to murder any; and if for that he should be condemned to die, then said he, *Fiat voluntas tua*, Thy will be done. The *Polonian* was free and ingenuous in his confession, and expressed great sorrow for what he had done. But within a few days I went again and found the Lieutenant wonderfully touched. He told me that the morning after he was first taken, he awakened full of horror for what he had done, and the first thing that came in his mind was the ninth verse of *Psal.* 32. *Be ye not as the horse and the mule which have no understanding, whose mouth must be held in with bit and bridle.* This he applied to the Irons in which he was, and then began to reflect what a beast he had been, and that it was fit he should be shut up in a prison, and fettered as he then was; upon that he lookt back with horrour on what he had done, and began to cry earnestly to God for mercy.

He continued some days in doubt whether he ought to confess or not, and was in that anxiety when I saw him first, which made him say nothing at that time; but he said afterwards he found such inward compunction in his mind, that he wished to die; he grew weary of life, and hated himself so much that he was glad to do every thing that was lawful, which might be a means to bring him to be a publick example, and to suffer in this world for his sin. Upon that he made his Confession to the Justices of Peace, and found himself much at ease when that was done. He turned himself after that wholly to God, and found that then he was intirely out of the snares of Satan, and the hold which the Devil had of him. All the rest of the time of his Imprisonment, except a few hours of sleep towards the mornings, he spent in reading the Bible, and some other good Books, particularly *Dilheren* his *Way to Happiness*, in *High Dutch*, which he valued highly, and *Thomas a Kempis* Book of the *Imitation of Christ*, and some other Books of Devotion. He thought it was also fit for him to leave in writing a warning behind him to others to learn by his example. He was not bred to Letters, and so he said he knew what he should write, would appear simple to those that delighted in learning, or polite language; but he said he would write from his heart, and prayed God it might have a good effect on others. He had travelled up and down *Europe* three and twenty years, being then in the Forty-second year of his age, and he had observed many things though he had no literature; so he said he would leave an Exhortation to all sorts of people with whom he had conversed, and touch those sins which he himself had known many of them guilty of; and he said that if his writing should become publick in *Germany*,

many or in oth r places where he had been he was confident that many might read it, who would know for what reaſon he had writ many paſſages in it, and might perhaps be moved to reflect on thoſe ſins of which they knew themſelves guilty, and would underſta nd his meaning better than any others could. When he had writ it, he gave it to me four dayes before his execution: he had daſht and changed it in many paſſages, which he ſaid he writ at firſt, when there was yet too much of the ſpirit of the world in him, but he had reviewed it, and had corrected it in the beſt manner he could. He ſaid he had never writ ſo much in his whole life, and ſo he did not doubt, but there would appear great weakneſs in ſome parts of it, but he had writ it in the ſimplicity of his heart. To this he added a ſhort account of his life, and a confeſſion of the Crime for which he was to ſuffer.

He often wiſhed that from him, all that ſtood might *take heed leſt they fell*, for once he thought himſelf as little capable of committing ſuch a crime, which ſhould bring him to ſuch an end as any man was. He was the Son by the left hand of a Baron of *Sweden*, who was made a Count before he dyed; but he did not carry his name, becauſe he was not legitimate, and he would not have his fathers name to be publiſhed, becauſe he was now ſuch a reproach to it: He applyed himſelf to the War, but in all theſe twenty three years in which he had been travelling up and down the world, he had led a much more innocent life than might be gueſſed from ſuch a concluſion of it. He had early a ſenſe of the fear of God before he came abroad into the world, which never left him quite till a few dayes before this fact; but was alwayes ſuch a curb on him, that he never fell into thoſe ſins that are too common among thoſe that follow the War. He was ſo little guilty of plunder or oppreſſion in his quarters, that he ſaid he was ſure leſs than twenty Crowns would pay all that had been ever taken by him. He was never guilty of any act either of cruelty or treachery, of rapes or blaſphemies, was never falſe at play, had not the cuſtome of ſwearing, nor did he fail daily to pray to God. He had alwayes a compaſſionate nature: He was not a little lifted up with the courage that he had ſhewed on many occaſions, and had been very ſenſible of all thoſe things which are called *points of honour*: he was for many years a Papiſt, when he ſerved in *Flanders*, but he ſaid he was never perfectly ſatisfied in his own mind with that Religion, and deteſted the Idolatry that he ſaw in it. But he was much corrupted with that principle which is too common in the world, That if a man was honeſt, and good, he might be ſaved in any Religion: and that it was fit to be of the Religion of the Country where one lived: Yet he ſaid he ſaid he could never look on Popery but as a contrivance of Prieſts for governing the world. About a year agoe he changed his Religion and returned to be of the *Auſburg* Confeſſion. Laſt Summer he came to *England*, being then out of imployment, and intended to have got into the Guards; he grew acquainted with (or found) Captain *Vratz* here, for I do not remember well whether he knew him firſt here or not.

For the particulars of his confeſſion I refer the Reader to his own paper, only one paſſage which he has not mentioned will ſhew clearly the temper of his mind, when he writ it: He told me that after the Captain and he had talked of ſundry poignards for giving Mr. *Thynn* the fatal ſtroke, the Captain ſpake to him one day of a Muſquetoon, and told him they were now reſolved to do it by that: he anſwered, that he thought that was by no means a proper Inſtrument for it, ſince it would be ſeen in a mans hand before it could be diſcharged, and ſo they might be catched before the buſineſs ſhould be done, therefore he thought a Piſtol was much better: but the Captain anſwered, That the Counts Councel were of another mind; and when the Lieutenant asked who they were, he named three Outlandiſh men. But three or four days after that he told me, That though that paſſage was very true, yet he did not know but the Captain might only name thoſe perſons to amuſe him, and he did not believe it was true of one of the three; and if it was not true of him, then there was reaſon to doubt if what he ſaid of the other two was true: and therefore ſince it might have been ſaid only to deceive him, and ſince his naming them would caſt a ſlur upon them, he thought he ought to be ſo tender of their reputation as not to publiſh their names. This will ſhew both the ſtrictneſs of his

Conſcience,

Conſcience, and the ſoundneſs of his Judgment: and that he would not ſay a thing though it was true, in ſo far as he ſaid it, unleſs he had believed it was true in it ſelf.

He told me that for ſome weeks before the fact was done, he fell under a darkneſs and ſtupor in his mind, which he could compare to nothing but the ſenſe a man has when he is half aſleep: He continued to ſay his Prayers, but it was only as a child repeats a leſſon by rote, for he had no ſenſe of God all that while; and he lamented much that he had not read any thing in that book of *Dilherens*, written much like our *Practice of Piety*, which he had carried about with him two or three years.

He was ſo little able to judge of things aright, that he thought he would be free of the crime, if he did it not with his own hand; and becauſe he abhorred the acting it himſelf, he fancied he would not be guilty, if he only went in the company of thoſe that were to do it. When the fatal day came in which it was done, he ſaid, though he was not drunk, yet he was like one drunk, for he was almoſt ſtupid: it was on a Lords-day, which he had much and often prophaned, and on that day in particular, he had not worſhipped God neither in publick or private. The Captain deſired him to go with him and fight with Mr. *Thynn*. (I think it was near ſix a clock at night, but am not ſure as to the hour) He confeſſed he believed it was deſigned to act what followed, for he ſaw the Muſquetoon in the hand of the *Polander*, and he remembred well the uſe for which it was bought, but he ſtill reſolved that he would do nothing, but fight, if there ſhould be occaſion for it. He had delighted much in Horſes, and had a great opinion, that there was ſome ſagacity in them; ſo the dulneſs of his Horſe in following Mr. *Thynn*'s Chariot all along *Pall Mall*, made ſome impreſſions on him: for though he uſed the ſpur pretty ſmartly, yet he could not get him to follow cloſe. That, and a diſorder in his own mind, made that he was almoſt twenty paces behind when the fire was given, which had that deplorable effect on that unfortunate Gentleman. He told me even that did not awaken him, but his ſtupor continued ſo, that ſome little time paſt before he offered to fly away; and then his Horſe without the ſpurr, was quick enough. He was not after that affected with it, but ſpent that night almoſt as ill as he had done the day; nor was he recovered of that ſtupidity till the ſecond day of his impriſonment.

He ſaid he would have writ nothing concerning the fact, if his whole confeſſion had been read at his Tryal; but that not being done, he thought it fit for him to leave it behind him to the world, that the whole truth of that matter might appear: but he profeſſed often, that he did it not out of any reſentment to any perſon whatſoever; and though he looked on the Captain as the fatal Inſtrument that had drawn him into this ſin, and this miſery that followed it, yet he ceaſed not every day to pray for him: When Sentence was pronounced, the Captain reproached him, and called him with ſome ſcorn a *Murderer*: he ſaid, That touched him very ſenſibly to ſee him that was the cauſe of his ruine inſult over him: Yet he often asked news of him, whether he was touched with a ſenſe of his ſin or not? and when he underſtood that he continued ſtill to deny all, but only an intention to fight with Mr. *Thynn*, he deſired that he might be ſuffered to go to him and ſpeak with him; for he ſaid, though others might ſpeak much better, yet he hoped he might ſay ſomewhat that would be more effectual: So on *Wedneſday* the eight of *March*, he was carried to him; I warned him before hand, that the Captain would perhaps uſe him roughly, for he was often upbraiding him for his ingratitude, and for having accuſed him falſly: But he anſwered me, That he went to ſee if he could be a means to do him any good, and not to diſpute a matter of fact with him, which he knew in his Conſcience was true: and if he ſaw there was no appearance of doing any good to him, he would ſoon leave him. In his way to him he was to go up ſome ſtairs and paſs through the Chappel, and then to go down; ſo he told me he was going up to the houſe of God, but he ſhould go higher within two dayes, to a Houſe not made with hands. Dr. *Horneck* was then with the Captain, and prepared him for his coming. There was no other witneſs of what paſſed between them in that ſhort interview but he only. He told me afterwards,

that the Lieutenant ſpake to the Captain with great humility, he told him, he heartily forgave him all the injury he had done him, by drawing him into this buſineſs, he knew he had ſaid nothing but the truth, he exhorted him to repent, that ſo he might find mercy at Gods hands. But the Captain fell in ſome paſſion, and ſaid, He lyed, and gave him other reproachful words; upon which he left him. When he came back to his Chamber, he told me how ſorry he was to ſee the Captain in ſuch a condition; but he ſaid, Though at another time he could not have endured ſuch reproaches from the greateſt man in the world, yet he felt no reſentment in his mind at what he had ſaid to himſelf, and added, That by bearing this in ſuch a manner, he hoped he had got two ſteps higher in his way to Heaven. When I replyed that it was a good ſign, that he had learned to be like his Saviour, who *when he was reviled, reviled not again*: he ſaid, *Ah! Such a miſerable criminal as I am, muſt not be in any thing compared to my bleſſed Redeemer.* He deſired that the *Polonian* might be ſuffered to ſtay all the day long in his Chamber, for he found he had a mind well diſpoſed, but was ignorant. So he took great pains to inſtruct him: They were together the laſt night of their life, in which as the one ſlept the other watched and prayed; for the Lieutenant ſaid to me he thought it was not fit that both ſhould be together aſleep that night; but that all night long either the one or the other of them ſhould be conſtantly calling upon God. He expreſſed not the leaſt deſire of living any longer: He never once asked me if I thought a Pardon might be obtained: On the contrary he ſaid, he deſerved to die, and deſired it as much as he had deſerved it. He only wiſhed that if it could be obtained, his head might be cut off; but he eaſily acquieſced, when I told him That was not to be expected. He often bleſſed God for bringing him to a Priſon, and that he had not made his eſcape to have led a wicked life any longer. After he had been under great horrour for almoſt a week, he found great quiet come inſtead of it, chiefly after he had diſburthened his Conſcience by a ſincere confeſſion; at laſt it grew upon him to a joy in God, and at the approaches of death.

The Night before he ſuffered, he told me he was languiſhing through deſire to die; he was now ſo ſeiled in his aſſurance of Gods goodneſs to him, that he was longing to be with him; he conſidered that Night as the Eve of his Wedding, and therefore it would ſeem tedious to him. A little while after, he ſaid, To morrow is the laſt Battel I ſhall fight, my enemy ſhall gain the Camp, the tent I dwell in, but I ſhall by the Grace of God win the day. And when he ſpoke of that at another time, he looked up to God, and ſaid, *I go to fight with thy weapons, and thy armour, and when I have overcome I will come and offer them up to thee.* He had that day received the Sacrament with great devotion, and ſaid, *Now I have got my paſſ-port, and I long to be gone.* He was much rejoiced to hear that night that the Captain was in a better temper than he had been in formerly; for the Miniſter of the *Auſburg* Confeſſion in *London*, told him in my hearing that the Captain had confeſſed that he had drawn them into this ſnare, and had engaged them in this murder. The Captain alſo ſent a kind meſſage to him, and gave orders for every thing that concerned his Burial; upon which he ſent a return to him full of great affection. This made him change a reſolution he once had, of ſpeaking ſomewhat concerning the Murder at his Execution. He ſaid there was nothing material in his laſt Confeſſion that was not in his firſt, taken by the Juſtices of Peace, ſo there was no need of making any other publick declaration; and he thought if he ſaid any thing that might reflect on the Captain, it would perhaps put him in ſome diſorder, and he would not venture the being diſcompoſed in the laſt moment of his life; therefore he reſolved to ſeal up all, and give it to me at the place of Execution. He had ſhewed it four days before to one Mr. *Eſſars* a *German* of *Covent Garden*, and had ordered me to let him copy it. He had likewiſe ſhewed it to Dr. *Horneck*, and it was almoſt all copied out before he died.

In this temper I left him at night, but found him much better on the morning of his Execution. He had ſlept three hours, and was then well in his heart and health, for the night before he was very faint. He told me now he was full of joy, he was going to exchange a Priſon for a Palace; *a Priſon that has been to me better than any Palace, for here God has touched me, he has drawn me, he has quickned me;*

and

and now, O God, I come to thee, to live with thee for ever. He broke often out in great transports of joy, he said this that follows so often both in *French* and *Dutch*, that I could not but remember it well: *O my God, my good God, my infinitely good God, how do I love thee! I bless thee, I will bless thee as long as I live, yea Lord, I shall sing of thy praises for ever: for thou hast blessed me wonderfully: thou hast put many good inclinations in me: thou hast often touched my heart with the motions of thy holy Spirit: but above all thy blessings, for this I will bless thee, that when I had forsaken thee, and was at the gates of Hell, that thou hast brought me from thence, and hast now brought me even to the gates of Heaven. Open them, O Lord, and I will enter in, and praise thy name for ever. I bless thee that thou hast chastised me with thy rod, but thy rod is a rod of mercy; and now thou hast done so much for me, O give me a greater sense of thy love, that I may praise thee with my whole soul, and from the very bottom of my heart.*

This he repeated often in such a manner that he seemed as one ravished for joy. He wept, but he told me these were not tears of sorrow, but flowed from the abundance of his joy. He and the *Polonian* sung the 51. *Psalm* in *High Dutch*, three several times; and I saw him particularly touched, when he sung those words, *Deliver me from blood-guiltiness, O God, thou God of my Salvation.* He spent the rest of the time in prayers and ejaculations. A Gentleman came in and asked how he did? he answered him, *He thanked God, well, his friend had sent to call him to come dine with him, and he was ready to go.* And when it was told him he was now to fight his last Battel, he answered, *The Battel was already fought, there was but one shock behind, and he was sure he should overcome. His heart was so full of the sense of the goodness of God, that he could now complain of nothing, or desire nothing but that he might be able to rejoice more perfectly in God, and to praise him more.* He longed much for the Officers that should carry him away, and lookt with great cheerfulness at me when he saw them come to lead him out. When his Irons were taken off, he told me, *Some of his Fetters were taken from him, but he had others yet about him that should be likewise taken off very speedily, but I have chains upon my soul which shall draw me up to Heaven.* He told me that he intended 'to make a short Exhortation on the Cart, chiefly to have warned the people not 'to cast off the sense of God, and particularly that as they did their own business 'all the week, that they would do Gods work on the Lords-day; and learn from 'him what the ill effects of profaning that day were. He was likewise to have exhorted them not to think there was any wickedness so great, but if they did cast 'off God, and were forsaken of him they might fall into it. He had been once in a 'good way, but had left it, and they saw the effects of that; yet God had mercifully brought him back to it, and therefore he intended to pray them to fear God, 'and keep his Commandments, and it would be well with them.

This was the substance of that which he had purposed to say; but when he came to the place, the noise was so great there, that he said he would speak nothing, but left it to me to publish what I knew he had intended to say; and so he continued in his Devotions, reading some Prayers and Hymns out of *Dilheren's* Book; and in several passages as he read them, I perceived great joy in his looks; he told me his mind continued firm and settled in his joy in God; and so he went on a while reading, at last he threw his Book to me, and wished me to give it to some good soul. He said a few words to the Captain in *High Dutch*, which I did not quite understand, but by his manner I judged it was a declaring that he forgave him, and died in charity with him; to which the Captain made a short answer that seemed to me a return of his kindness. But the croud was such that the *German* Minister could not possibly come to the place, so this was lost.

And this is all the account I can give of Lieutenant *Stern*; it is the substance of many and long conversations I had with him; *French* was the language in which we discoursed, and he expressed himself very well in it.

I cannot give so long an account of *Borosky* the *Polander*, for all my discourse with him was by an Interpreter, and the Lieutenant did for most part Interpret between us. I found that the course of his life had been very honest and innocent; and that before he committed this barbarous act, he had not been guilty of any enormous crime

crime in his whole life: and that particularly the laſt year of it, he had a greater ſenſe of the fear of God than formerly, ſo that he had reformed his life to ſuch a degree, that he had not been guilty of one act either of drunkenneſs or uncleanneſs, of ſwearing or lying, and that he had conſtantly prayed to God. He ſaid, That when Count *Conningſmark* made that propoſition to him, which he told me much more largely than I find it is in his Confeſſion, he was troubled at it, & went into another room and kneeled down and ſaid the Lords Prayer; but concluded that ſince his mind was not fortified againſt it, that God had appointed that he ſhould do it. He ſaid in his Country they were bred up in ſuch an opinion of their duty to their Maſters, and of their obligation to maintain their honour, that he believing the relation the Count made of the *Engliſh* Gentleman (for Mr. *Thynn* was not named to him) having intended to murther him, and having ſet ſix Aſſaſſinates on him, thought himſelf in ſome ſort abſolved, if he ſhould revenge ſuch an attempt. He was alſo deluded by what the Captain told him, that if they happened to be taken, he only and not the *Polander* would ſuffer for it; ſo that he was eaſily wrought on to do it. He was not ſpoke to by the Count till one a clock on *Sunday*, but whether in the morning or afternoon I do not know, and it was acted that ſame evening, ſo that he was never alone, nor had he any opportunity of recollecting himſelf, but was hurried into it blindly.

He told me one paſſage that befel him after his Impriſonment, which he firmly believed was real, and not the effect of a diſturbed fancy: He ſaid, being ſhut up in his Chamber a day or two after his impriſonment, he thought in the night being fully awake, that one opened the door, which he fancied was his keeper coming to him; but when he looked at it, it was a Woman who had appeared ſometimes to him before in *Germany*, upon ſome extraordinary occaſions; ſhe looked on him, but ſpake nothing to him; and vaniſhed. He verily believed this was ſent from God to him, to touch his heart; and whether it was real or only imagined, it had certainly a very good effect on him: For from that time he was wonderfully changed.

He ſaid he continued about four days as in hell, by the rack that he felt in his Conſcience; but after that he came to have great quiet and aſſurance of Gods mercy. He had no fear of death, but every time I asked him concerning it, he ſaid he was ready for it, and longed for it more than ever he did for any thing in his life: he aſſured me he had from his heart forgiven both the Count and the Captain, and that he prayed earneſtly for them.

The Lieutenant often told me, That he had an excellent ſoul, and that though he had not much knowledge, yet he himſelf learned much from him; for he had the ſimplicity of a little child in him; and a love to God, and to his Saviour that paſſed all knowledge: ſo that he ſpent almoſt his whole time in praying and praiſing God: he went out of the Chamber when he was called on by the Officers to his Execution, with great cheerfulneſs; and by his looks and carriage in the Cart expreſſed a great ſenſe of his condition: He ſeemed to have no ſort of fear in him, nor did he in the leaſt change colour, or was he at all terrified.

In the laſt place, I muſt ſay ſomewhat of Captain *Vrats*, which I do unwillingly, becauſe ſome paſſages are not ſuch as I can reflect on with any great ſatisfaction. It is certain that never man died with more reſolution and leſs ſigns of fear, or the leaſt diſorder. His carriage in the Cart both as he was led along, and at the place of Execution was aſtoniſhing, he was not only undaunted, but looked cheerful, and ſmiled often: When the Rope was put about his neck, he did not change colour nor tremble, his legs were firm under him: he looked often about on thoſe that ſtood in Balconies and Windows, and ſeemed to fix his eyes on ſome perſons: three or four times he ſmiled; he would not cover his face as the reſt did, but continued in that ſtate, often looking up to Heaven, with a cheerfulneſs in his countenance; and a little motion of his hands. I ſaw him ſeveral times in the Priſon; he ſtill ſtood to the confeſſion he made to the Council till the laſt day of his life: He often ſaid to me he would never ſay any thing but what he had ſaid at firſt.

When

When I was with him on *Sunday* before his death; he ſtill denyed all that the Lieutenant and the *Poloniſh* had ſaid, and ſpake ſeverely of them, chiefly of the Lieutenant, as if he had confeſſed thoſe things which he then called lies, in hopes of ſaving his own life by it, or in ſpite to him that he might not be pardoned: and all I could ſay could not change his mind in that. I told him it was in vain for him to dream of a Pardon, for I aſſured him if any kept him up with the hopes of it, they deceived him. He had two opinions that were as I thought hurtful to him; the one was, That it was enough if he confeſſed his ſin to God, and that he was not bound to make any other confeſſion; and he thought that it was a piece of Popery to preſs him to confeſs. He had another odd opinion alſo of the next ſtate: he thought the damned were only excluded from the preſence of God, and endured no other miſery, but that of ſeeing others happier than themſelves: and was unwilling to let me enter into much diſcourſe with him for undeceiving him: He ſaid it was his own affair, and he deſired to be left to himſelf; but he ſpake with great aſſurance of Gods mercy to him.

I left him when I ſaw that nothing I could ſay had any good effect on him, and reſolved to have gone no more to him; but when I underſtood by the *German* Miniſter, and by the meſſage which I heard delivered in his name to the Lieutenant and the *Polander*, the night before his Execution, that he was in another temper than when I ſaw him laſt, I went to him; he received me more kindly than formerly: moſt of his diſcourſe was concerning his going to the place of Execution, deſiring that it might be in a Coach and not in a Cart: And when I prayed him to think of that which concerned him more, he ſpake with great aſſurance that it was already done, That he knew God had forgiven him; And when I wiſhed him to ſee that he might not deceive himſelf, and that his hope might not be ill grounded, he ſaid it was not hope but certainty, for he was ſure God was reconciled to him through Chriſt. When I ſpake to him of confeſſing his ſin, he ſaid he had written it, and it would be publiſhed to all *Europe*, but he did not ſay a word concerning it to me; ſo I left him, and ſaw him no more till I met him at the place of Execution: When he ſaw me, he ſmiled on me, and whereas I had ſometimes warned him of the danger of affecting to be a *Counterfeit bravo*, (faux brave) he ſaid to me before I ſpake to him, *That I ſhould ſee it was not a falſe bravery, but that he was fearleſs to the laſt*. I wiſhed him to conſider well upon what he grounded his confidence: he ſaid, he was ſure he was now to be received into Heaven; and that his ſins were forgiven him. I asked him if he had any thing to ſay to the people, he ſaid no. After he had whiſpered a ſhort word to a Gentleman, he was willing the Rope ſhould be tyed to the Gibbet: He called for the *German* Miniſter, but the croud was ſuch that it was not poſſible for him to come near. So he deſired me to pray with him in French, but I told him I could not venture to pray in that Language, but ſince he underſtood Engliſh, I would pray in Engliſh. I obſerved he had ſome touches in his mind, when I offered up that petition, that for the ſake of the blood of Chriſt, the innocent blood ſhed in that place might be forgiven; and that the cry of the one for mercy might prevail over the cry of the other for Juſtice: at theſe words he lookt up to Heaven with the greateſt ſenſe that I had at any time obſerved in him. After I prayed, he ſaid nothing, but that he was now going to be happy with God, ſo I left him. He continued in his undaunted manner, looking up often to Heaven, and ſometimes round about him to the Spectators; after they had ſtood about a quarter of an hour under the Gibbet, they were asked when they would give the ſignal for their being turned off, they anſwered that they were ready, and that the Cart might be driven away when it pleaſed the Sheriff to order it; ſo a little while after it was driven away, and thus they all ended their lives. It is poſſible that converſing in *French*, as we did, ſome ſmall miſtakes might have been made, either by them in expreſſing themſelves, or by me in not underſtanding them right: But I am ſure they could not be material; for I took care to make them repeat what they ſaid that was of any importance often, and in different words; ſo that any errors that may have been committed are inconſiderable.

March 11: 1684. G. BURNET.

Dr. *Hornecks* Account of what himself observed in the Carriage of the late Prisoners.

THE *Lieutenant* and *Polonian*, the Authors of the following Papers, having acquainted me with their intent to have them published to the world, to testifie the sincerity of their Repentance: I was very willing at the desire of Dr. *Burnet*, with whom they intrusted them, to be instrumental in the Translation, and to take this opportunity to give my sentiment of the behaviour of the respective Prisoners. The first time the *Doctor* and my self went to visit them, we saw no sense of the crime in any of them, but the *Polonian*, who professed his sorrow, and gave me a large account of his condition, and how he came to be drawn into the barbarous murder, by the *Captain*: adding, that whatever the *Captain* might say in his own Vindication, that it was through his servants mistake that the fact was done; if he had a thousand lives, he would venture them all for this truth, that the *Captain* did peremptorily bid him fire upon the Coach, and kill the Gentleman that was in it. And that he was so far from mistaking his command, that after reasoning with him about the barbarousness of the deed, the *Captain* bid him not trouble himself about that, but do what he was commanded. The *Lieutenant*, when I told him that according to our Laws, men present at a Murder committed were lyable to the same penalty with the actors: Replied, If that be your Law, I have nothing to say against it. And at that time he seemed to have no great remorse, which made us leave him after some Exhortations to Repentance, and consideration of his ways.

The *Captain* at the same time hard as flint, entertained us with a discourse of his resolutions to believe himself innocent, to defie death, and to fancy that if his Judges would be impartial, they could not blame or condemn him. So we left him. The second visit I made them, was in a few days after, when the *Lieutenant* sent for me: and being then to pass by the *Captains* Chamber, I thought fit to call upon him, before I saw the other, and here repeating my former Counsels to him, and putting him in mind of the All-seeing Eye above, who knew his crimes, though he did conceal them from man, he was pleased to tell me, That he had far other apprehensions of God than I had, and was confident God would consider a Gentleman, and deal with him suitably to the condition and profession he had placed him in, and would not take it ill if a Souldier who lived by his Sword, revenged the affront offered to him by another. I replied, that there was but one way to eternal happiness, and that God in his Laws had made no exception for any sorts or degrees of men; and consequently revenge in a Gentleman was a sin, God would not pardon without true Repentance any more than he would forgive it in a Peasant. He asking me hereupon, What Repentance was? I told him it was, so to hate the sin we had done, that for the future no argument should prevail with us to commit it again. To which he said, That if hereafter to live, he should not forbear to give any one as good as he brings: with some other expressions, which I am loth to repeat, for they made me so melancholick, that I was forced to leave him. Yet I bid him consider of what he had said, as he loved his own soul.

I went from thence to the *Lieutenant*, in whom I found a very great alteration, and saw now several good Books, and the Bible among the rest lying before him, and he now was readier to confess his guilt, than I to exhort him to a free Confession; several things he had said to Dr. *Burnet*, he expressed now to me, adding that it was Gods just judgment upon him to let him fall thus: for when he consen-

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ted to engage with the *Captain* in the fatal enterprize, he had not said his prayers, nor read in his beloved book, *Dilheren's Way to Eternal Happiness*, in a Month before; which two things if he had continued to do with that devotion he used formerly, the Devil could not, and should not have perswaded him to come into such a desperate Confederacy. I advised him to repeat *Psal.* 51. often as being most suitable to his condition; and directed him to other prayers in a Book, which the *Lutheran* Minister had lent him. He now told me how he was concerned for the *Captain*, and cried out, O this hard hearted *Captain*, I pray for him day and night, that God would turn his heart and melt him, and make him sensible of the errors of his ways. He professed that he did not desire to live; all the favour he begged of the King, was, that he would cause him to be Beheaded, for the reasons mentioned in the preceding Papers. Yet he hoped his fall was permitted by Almighty God, to bring him to a true sense not only of this, but of all his other sins; and that God suffer'd him thus to be thrown down, that through that toss he might rebound the higher, And that though he had walked in the dark, yet he doubted not but God would draw light from that darkness. He protested at that time upon my Expostulations with him, that it was not approaching death, and the punishment that was like to attend him in this world that moved him to repentance, but the blackness of the Crime, and his offending a Gracious God, and forgetting his dear Redeemers precepts. And here he broke forth into holy Ejaculations fit for a Christian and a true Penitent. And when among other passages I minded him, that it would not be long before he would come to his Trial, and so to his Execution: He cheerfully replied, That he was ready to obey Gods Summons. And whereas I told him it would be within a few days: He said, he should be content if it were within a few hours. He then shewed me the places in the little Book, he had by him, *The Way to Eternal Happiness*, which gave him the greatest comfort, and prescribed him most excellent directions. The Book treated of the nature of a *true Repentance*, of *Confession* to the Ministers of the Gospel, of the *Lords-Supper*, and the *Rules* of a Christian life; to which are added several Meditations proper for *Festivals*, Prayers suited to all conditions; and a very Pathetick Sermon on the Passion of Christ; all which he said were a great support to him in his present condition, which he deplored chiefly, because he had made so bold with God, who had manifested himself to him upon many occasions. I asked him whether he had been seduced by the *Count*, or by the *Captain*? To which he answered, That he had been in the *Count*'s company twice, but the *Captain* would not let him know that it was the *Count*, yet he believed it was he, having formerly seen him, and that the *Captain* still told him that he had a quarrel with such a Gentleman.

I went from thence to the *Polonian*, whom I found engaged in reading a *German* Book, containing Prayers and Devotions, fit for a Penitent, which he told me he was repeating to himself day and night. I gave him such heads of Contemplation, as I thought proper for his condition and capacity, exhorted him to recollect himself, and to find out what other sins he had formerly lived in, it being not sufficient to deplore one, but all he could remember upon serious examination, which he promised me to do, and so I departed.

The last time I was with them was on the Eighth of *March*, and while Dr. *Burnet* went to the *Lieutenant*, I visited the *Captain*; whom when I had saluted, I told him I hoped he had taken his dangerous condition into consideration, and wrought himself into a greater sense of his sins than I could observe in him, when I was last with him. He said he knew not what I meant by this address. I then explained my self, gave him to understand that I spake it with relation to the late great sin he had been engaged in, and that I hoped his approaching death had made him more penitent than I had found him t'other day. To which he replied, That he was sensible he was a great sinner, and had committed divers enormities in his life time, of which he truly repented, and was confident that God had pardoned him, but he could not well understand the humour of our *English* Divines, who pressed him to make particular declarations of things they had a mind he should say, though never so false, or contrary to truth; and at this he said he wondred the more, because in our Church we were not for *Auricular Confession*. He guessed indeed, he said, what it was we

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would have him declare, *viz.* That Count *Coningſmark* had been the contriver of the murther, and had been in conſultation with him about compaſſing his deſign, and prompted and bribed him for that end, which falſhood he would never be guilty of, if he had never ſo many lives to loſe. He underſtood the ſaid, That the *Lieutenant* had been tampered with, and by promiſes of a decent Burial enticed to confeſs things notoriouſly falſe; as that he ſhould ſhew the ſaid *Lieutenant* a Letter, ſigned by Count *Coningſmark*, to engage him in the buſineſs, and offer him money to ſtab Mr. *Thynn*, *&c.* But as for his part, he was reſolved to confeſs no more, than he had already declared publickly before the Council.

I let him run on, and then told him, that he was much miſtaken in the Divines of *the Church of* England, who neither uſed to reveal private confeſſions, nor oblige offenders in ſuch caſes to confeſs things contrary to truth; that this was both againſt their practice and their principles; The confeſſion I ſaid he was ſo often exhorted to, was no private but a publick Confeſſion, for as his crime had been publick, ſo his Repentance and Confeſſion ought to be publick too; and in that he was loth to come to it, He gave us but too much occaſion to ſuſpect, that his pretended repentance was not ſincere, and cordial; I told him that in ſuch wrongs and injuries, as he had done, there was either reſtitution or ſatisfaction to be made: at which word he replying, how he could make reſtitution now Mr. *Thynn* was dead? I anſwered, becauſe he could not make reſtitution, that therefore he ſhould make ſome ſatisfaction, and this he might do by a free and full Confeſſion of his ſin, and of the cauſe of it, and who they were that put him upon it: I added that where true repentance melts the heart, after ſuch commiſſions, there the true penitent was readier to accuſe himſelf, than others to charge him with the Crime, and would have that abhorrency of the ſin, that he would conceal nothing that ſerved either to aggravate, or expoſe it to the hatred of all mankind; and that it was an injuſtice to the publick, not to betray the complices, and aſſiſtants, and occaſions in ſuch heinous offences. I told him, he ſeemed to talk too high for a true penitent, for thoſe that were truly ſo, were exceeding humble, not only to God, but to men too; and one part of their humility to men was, To confeſs to them, and to their Relations, the wrong they had done them: Whereupon he anſwered, That it was enough for him to be humble to God; but he knew of no humility, he owed to man, and God he believed had a greater favour for Gentlemen, than to require all theſe *punctilioes* at their hands; and that it was abſurd to think, that ſo many thouſand Gentlemen abroad in the world, that ſtood upon their honour and reputation as much as he, ſhould be damned or for ever miſerable, becauſe they cannot ſtoop to things which will prejudice and ſpoile the figure they make in the world: As for his part, he ſaid, He believed Chriſt's blood had waſhed away his ſins as well as other mens, for on this errand he came into the world to ſave ſinners: He was indeed ſorry Mr. *Thynn* was dead, but that was all he could do. I told him, That Chriſt's blood was actually applied to none but the true penitent, and that true repentance muſt diſcover it ſelf in meekneſs, humility, tenderheartedneſs, compaſſion, righteouſneſs, making ingenuous confeſſions, and ſo far as we are able, ſatisfaction too, elſe notwithſtanding the treaſure of Chriſt's blood men might drop into Hell.

Upon this he replyed, That he feared no Hell: I anſwerd poſſibly he might believe none; or if he did, it might be a very eaſy one of his own making. He ſaid, He was not ſuch a fool as to believe, that ſouls could fry in material fire; or be roaſted as meat on a great hearth, or in a Kitchin, pointing to the Chimney. His belief was, That the puniſhment of the damned conſiſted in a deprivation of the gracious and beatifick preſence of God, upon which deprivation there aroſe a terrour and anguiſh in their ſouls, becauſe they had miſſed of ſo great a happineſs: He added, That poſſibly I might think him to be an Atheiſt, but he was ſo far from thoſe thoughts, that he could ſcarce believe, there was any man ſo fottiſh in the world, as not to believe the being of a God, gracious and juſt, and generous to his creatures: nor could any man that was not either mad or drunk, believe, things came fortuitouſly; or that this world was governed by chance. I ſaid, That this truth I approved of, and was glad to ſee him ſo well ſetled in the reaſonableneſs of

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that principle: And as for material fire in the other world, I would not quarrel with him for denying it, but rather hold with him, That the fire and brimstone spoken of in Scripture were but emblems of those inward terrours which would gnaw, and tear the consciences of impenitent sinners, but still this was a greater punishment than material fire, and this punishment he had reason to fear, if he could not make it out to me or other men, that his repentance was sincere.

Hereupon he grew sullen, and some good books lying upon the table, one of which was, *Arats true Christianity*, he turned away from me and seemed to read in it, and after a short pause he told me, That he understood the *Lieutenants* Papers were to be Printed, wherein there would be part of Count *Coningsmark's* Letter, with some other circumstances reflecting on the *Count* and himself; but if they were Printed, he would Print his own story too, which should undeceive the World in the fancies and opinions, the Lieutenant's Papers should draw them into; and in that paper he would set forth the behaviour and manners of the *English* Clergy, and the strange wayes and methods, they take with poor prisoners to extort confessions from them. As for the *Lieutenant*, he said, He was a fellow that was poor and wretched, and by his means kept from starving, and sometimes he was not well in his wits: That himself was a Gentleman, and a man of an estate, and should leave great sums of money behind him, and that no *English* Gentleman would have been so courtly used in his Country, meaning *Pomerania*, as he hath been in this; and if the *Lieutenant* persisted in his falsities, he would dye with a lye in his mouth. I said, It was not probable that a dying man, and a man that was so very sensible of his sins, and who had betrayed nothing of any disorder in his carriage during his Imprisonment, should tell and aver things, which he knew to be untrue: He said, it was no strange thing in *England* for dying men to speak notorious untruths, there being not a few examples of those who had lately done so: I told him, it would be very fit that the *Lieutenant* and he should speak together, and Captain *Richardson*, I thought, would send him presently: With that he grew angry, and replyed, He had nothing to say to him, nor did he care for seeing him, nor for being troubled with any *English* Divines; they being men too inquisitive and medling with things that belonged not unto them: and hereupon he turned away from me again to the book, that lay upon the Table.

By and by the *Lieutenant* came in with a penitent countenance, and a mortified look: The Captain seeing him, grew presently cholerick, and retired into a corner of the room, and then asked him, what he came to trouble him for? he did not care for the sight of him, especially since he had bespattered him so notoriously with untruths. The *Lieutenant* very meekly told him, That they had not long to live, and therefore he was come to admonish him to repent of what he had done, and to tell him, that he freely forgave him the wrong he had done him, by drawing him into the late unhappy action: The Captain hereupon called him lyer, and asked him how he durst vent such abominable lyes concerning him and Count *Coningsmark*; how he could have the confidence to tell men, that he shewed him a Letter of the *Counts*, in order to engage him; and of four hundred pounds that he should offer him to stab Mr. *Thynn*, and talk sometimes of 400. and sometimes of 200*l.* which was a perfect contradiction; and if, saith he, I had been so base or foolish as to make you such an offer, you that were the elder man, and may be supposed to have had more wit than my self, why did not you chide and reprove me for tempting you to such dishonesty? one would think you are distracted, or had a soft place in your head; is this your gratitude to a person that hath relieved you, and done you kindnesses, and are you not afraid to dye with a lye in your mouth? Here I interposed and told the *Captain*, That this wrath and anger was but an ill preparation for another World, and that greater meekness and charity would become a dying man: To this he answered, it is you Divines that are the causes of this passion, by obliging people to confess more than is true. The Lieutenant all this while heard the Captain very patiently; professed that this was the first time that he was called lyar to his face, and that which formerly he could not have endured from the greatest man, he was very willing to bear now out of respect to that God, from whom he expected pardon of his sins. And as for what he had said and confessed to other men, he took God to witness, that it was nothing but truth; and though it was possible in his confessions he might mistake *pounds* for *dollars*, that being the word commonly used in telling money in *England*, as *dollar* is in *Germany*, yet he meant nothing by it but dollars; and what he had said of the different sums, was very true; for at one time he had offered him 200. at another 400. so that could be no contradiction. The Captain notwithstanding this, still called him lyar, and ungrateful: while the Lieutenant stood before him talking with great meekness and humility, and for the most part with his hat off, and saying to him: You know, and your Conscience knows, the truth of these things, why would ye offer me these sums; you know you made me these offers; God forgive you, and I forgive you. This said, when the Lieutenant saw, that his speaking did but enrage him more, he took his leave, wishing him a sight of the errour of his wayes. The Lieutenant being gone, I stayed, hoping this religious confidence of the Lieutenant might work the Captain into remorse, but it was all in vain: I persisted in my former assertions, That repentance could not be true, which was not attended with meekness, humility and patience; but he turning from me, and looking into his book, and refusing to give me an answer, I left him too, wishing him a better mind.

From thence I went up to the penitent *Lieutenant*, where I found the *Polonian* too. I told the *Lieutenant*, I was heartily glad to see his Christian behaviour under reproaches, and nothing pleased me more in matters of repentance, than humility and patience under injuries, a thing absolutely necessary where we have to deal with God, who hath been for many years patient under the injuries we have offered to his Majesty. He then vented some comfortable ejaculations, and expressed how freely he forgave that stubborn man, whom no entreaties or arguments could work upon. And while Dr. *Burnet* went with the *Lieutenant* to the fire side, I entred into discourse with the *Polonian*, who gave me his confession in high-*Dutch*, written from his own mouth by the *Lieutenant*, and signed by him the *Polonian*. I asked him whether as he hoped for mercy of the great God, he believed the things said in that Confession to be true or no? He answered yes: whereupon to be fully satisfied, I desired a *German* Gentleman then present to read it over again in his and my hearing, and to read it distinctly, that in case there were any mistakes in it, he might rectify it; for as I was willing, I said, he should clear himself, so I should be sorry, he should asperse another man, or say any thing of him, that might unjustly reflect upon his reputation: he promised me, that he would attend carefully, and take notice of every expression, which accordingly he did; and finding a

miſtake in the paper in point of time, he immedlately gave notice of it, which I cauſed to be rectified; and having heard it read over before him, I charged him once more, as he was to give an account to God in a day or two, to tell me, whether things were carried on and managed in thoſe circumſtances, as are mentioned in the paper? To which he religiouſly anſwered in the affirmative. I asked him thereupon, How long he had been a *Proteſtant* of the *Augsburg* Confeſſion, for he had been bred a Papiſt? To which he anſwered, ever ſince his laſt ſickneſs: which as I remember he ſaid, was about *Michaelmas* laſt; when being told, That the Proteſtant Religion was more conformable to the word of God, he conſented to embrace it, and hath kept to it ever ſince. I demanded of him to tell me ſeriouſly, Whether he had not led a very debauched life formerly, which made him venture upon that late inhumane enterprize? He told me no; and that he had been ſo far from committing any ſuch crime heretofore, that he had had the good fortune to live with Maſters, who were ſober, and men that were enemies to diſorder and debauchery; that according to his Capacity, he had alwayes made conſcience of groſſer ſins, and had been very punctual in ſaying thoſe Prayers he had been taught, either by his Parents, or ſuch perſons as he converſed with; and that Captain *Vratz* when he bid him ſhoot Mr. *Thynn*, told him, that it was here as it was in *Poland*, where the Servant that doth his Maſters command in ſuch caſes, is blameleſs, and the Maſter bears all the burthen; and that prevailed with him, though he found no ſmall reluctancy in his breaſt, and pleaded with the Captain about the heinouſneſs of ſhedding innocent blood. I then endeavoured to find out what kind of repentance he felt in himſelf, whether it proceeded from fear of a ſhameful death, or from an hatred of ſin and love to God; whereupon he gave me ſuch an account as his honeſt ſimplicity dictated to him, and ſaid, That if he were to live any longer in this world, he verily thought this one ſin would keep his ſoul ſo awake for the future, that it would not be an eaſy matter to make him act again againſt his conſcience: This had rouzed him, and he now perceived the ſweetneſs of a good life, and keeping cloſe to the wayes of God. He was ſenſible he had deſerved the puniſhment, the Law would inflict upon him; and all his confidence was in the blood of Jeſus, who knew how he was drawn in, and the plainneſs of his temper wrought upon by the Captains ſubtilty: however he freely forgave him, and commended his ſoul into the hands of God. And here ended my conference with the reſpective Priſoners, having wiſhed them the powerful aſſiſtance of Gods holy Spirit, I took my leave of them. The Lieutenant, who in repeated words expreſſed his honeſt deſign in having the following papers publiſhed, deſired me to go with him on *Friday* following to the place of Execution, there to tell the ſpectators, what he ſhould think fit to ſay to them: I told him I would very readily oblige him in his requeſt, but that I was bound to preach that very morning, and that very hour, when he ſhould be led to the place of Execution; however Dr. *Burnet*, who had been his ſpiritual Father all along, would not fail to do that laſt office for him, in which he reſted ſatisfied, and with all humility, and in a penitent poſture bid us adieu.

In the tranſlation of the following papers, I could not be curious in the ſtile, becauſe I was forced to keep to the ſimplicity of the Lieutenant's expreſſions: He writ not to ſhew his learning but his piety; having never been brought up to Letters, Rhetorick is not a thing, that can be exſpected from him. Truth ſounds better from a plain man than from an Orator; and the leſs ornament there is in a dying perſons diſcourſe, the leſs it will be ſuſpected of hypocriſy. The expreſſions uſed here, ſpeak his heart more than his fancy, and when a man is preparing for a tremendous eternity, it would be fooliſh to ſtudy eloquence. The words here are not choſen, but flow naturally; and the honeſty of his ſoul dwells in the home-ſpun meditations. To have affected better language than himſelf uſed, had been injuſtice; and to ſay in *Engliſh* what he had not ſaid in his own language, had not been to Tranſlate, but to poliſh his admonitions. Such a plain harangue it is like, may be nauſeous in a critical age, where learning and wit rides in triumph; yet a ſoul touched with the ſame Loadſtone that his was, can reliſh the ſweetneſs of it: Himſelf was afraid, That the ſimplicity of the language would be an offence to the curious Readers; and therefore begs of them, when they came to peruſe it, to make greater uſe of their charity, than their ſagacity.

The ſame I muſt ſay of the *Polonian*'s confeſſion, where you muſt expect no better entertainment, he could but juſt expreſs his meaning, and was no greater Scholar than Nature had made him.

I was at firſt in ſome doubt whether I ſhould publiſh the *Captains* Anſwers to my Queries and expoſtulations, becauſe ſome of them favor of prophaneneſs: Yet conſidering that the *Evangeliſt* hath thought fit to acquaint the world with the ill language of the one, as well as with the penitent expreſſions of the other malefactor, I was willing to follow that great example; hoping that thoſe looſe diſcourſes of the man may ſerve as ſea-marks, to warn paſſengers from running upon thoſe ſands. That which I chiefly obſerved in him was, That Honour and bravery was the Idol, he adored, a piece of prepoſterous devotion, which he maintained to the laſt, as if he thought it would merit praiſe, not to decede from what he had once ſaid, though it was with the loſs of Gods favour, and the ſhipwrack of a good Conſcience. He conſidered God, as ſome generous, yet partial Prince, who would regard mens blood, deſcent and quality more than their errours; and give vaſt grains of allowance to their breeding and education; and poſſibly the ſtout behaviour of ſome of the antient *Roman Bravo*'s, (for he had read Hiſtory) might roll in his mind, and tempt him to write Copies after thoſe Originals; or to think, that it was great to do ill, and to defend it to the laſt. Whether after my laſt conference with him he relented, I know not; Thoſe that ſaw him go to his Execution, obſerved that he looked undaunted, and with a countenance ſo ſteddy, that it ſeemed to ſpeak his ſcorn, not only of all the Spectators that looked upon him, but of death it ſelf: But I judge not of the thoughts of dying men; thoſe the ſearcher of all hearts knows beſt, to whom men ſtand or fall. I cannot ſay, that I remember every ſyllable of the ſeveral Conferences, but ſure I am, I have not miſtaken the ſenſe of what he ſaid, nay think I have kept to the very words, he then uſed, as much as is poſſible. I would not wrong the living, much leſs the dead; but truth is a thing, which though not alwayes conveniently, yet may lawfully be ſaid at all times: This was all I aimed at, and becauſe reports are already ſpread abroad of other diſcourſes and expreſſions, this unhappy man ſhould uſe to me, and how he affronted me in Priſon, it was fit the World ſhould be undeceived.

At the Savoy *this* 13. *day of* March. 1681.

ANTHONY HORNECK.

For Dr. BURNET.

SIR,

I Heartily thank you for all your kindneſs; and promiſe my ſelf, that, according to your word, you will publiſh my little Writings, intended only to let the World ſee, that I came not into this Country with a deſign of being engaged in the late Black Deed. And ſince the Juſtices have not declared what I can ſay, or did ſay for my ſelf, the Rabble, it's like, will be of opinion, that Mony brought me over into theſe Parts: In which Verdict they will be undeceived, if you will be pleaſed to let them read in Engliſh, what I have ſet down in theſe Papers.

Written in the Priſon,
London, 1682.

I remain, Sir,

Your obliged Servant,

JOHN STERN.

The Laſt Meditations, Prayers, and Confeſſion of Lieutenant John Stern.

Let God have all the Glory, and Man acknowledg his own unworthineſs.

I.

SEek ye firſt God's Kingdom, and his Righteouſneſs, and all theſe things ſhall be added unto you, *Mat.* 6. 33. I ſaid in my trouble, I am caſt out from thine Eyes, notwithſtanding thou didſt hear the voice of my Weeping. When I cried unto thee, thou didſt ſee my trouble, and didſt know my Soul in adverſity. Watch, and pray, that ye enter not into temptation, for the Devil, like a roaring Lion, walks about, ſeeking whom he may devour. In the third Book of *Moſes* it is written, *Thou ſhalt bear no malice to any of the Children of thy People:* By theſe are meant our Neighbours. In the firſt Book of *Moſes, ch.* 6. the Inclinations of Man, are ſaid to be evil from his Youth; but the Spirit of God can endure no ſuch maliciouſneſs.

I have been a Traveller any time these 23 Years, and have perceived but little malice in my Heart; though I have had too often cause and provocation, yet have I committed all to God, as the Supream Judg of all. What hath brought me to this present Misfortune, is known to God alone; yet I am greatly to blame, because I did not abandon the World, lived in carnal Security, and minded the lusts of the Flesh, more than God, blessed for evermore; for which I am heartily penitent, and I thank my God who hath brought me to a knowledg of my self, and given me his Grace, to come to a true sorrow for my manifold Sins; if I have been enticed, or tempted by any Person to this Wickedness, as is evident I have, I beg of God to pardon him, for Christ his sake: And I desire all Persons, that shall read what I have written hereduring my Imprisonment, to consider of it seriously. Let no Man rejoice at his Neighbours Misfortunes; every Man's last hour is not come yet: When you see a Prisoner led along, pray for him, for the same may happen to you; have compassion on your Neighbours, and God will have compassion of you. Be merciful, and God will be merciful to you. I give thee thanks, sweet Jesu Christ, Son of God, that thou hast given me to understand so much out of thy Holy Word; give me constancy and perseverance, that I may obtain the Salvation of my Soul. *Amen.*

II. God saith, *Man help thy self, and I will help thee:* But alas! while we are in this Valley of Tears, we think seldom, or not at all, of the Divine Assistance; our Eyes are darkened, and we consider little besides the Lusts of the Eyes, and the Lusts of the Flesh, and the Pride of Life, of which Christ himself hath sometimes complained, when Men have forgotten him: Happy is the Man that feels true Repentance in his Heart, Lord Jesu! give me that Grace, who am the chief of Sinners. God, thou hast not sent thy Son into the World to condemn Sinners, but to save them; O, save me not for my sake, but upon the account of that precious Blood which was shed for me on the Cross.

III. I pray God, No Body may be scandalized at what I write, but let every Body lay to heart what a poor Sinner writes in Prison. Ye Children of the World, when will you bethink your selves, and consider the things which belong to your Peace, but it is hid from your Eyes. O may it not continue hid from you! Keep close to the Word of God, and think on the Woman's Seed, which was to bruise the Serpents Head: Be vigilant, and pray, that ye fall not into temptation; think often, that your Sins are an abomination to God: Take heed you give no ill Example to young Children, which if you do, your Account will be dreadful.

IV. *John*, the Forerunner of our Lord Christ, when he began his Ministry, the first words he let drop from his Mouth, was, to recommend Repentance unto the Impenitent, *Mat.* 3. and *Mat.* 4. saying, *The Kingdom of Heaven, and the Day of Grace is come to you, and at hand, and God offers you pardon of Sin, and eternal Life.* In the 6th of St. *Mark*, the twelve Apostles went out, and preached, that *Men should repent*; and *Act.* 3. *Repent, and be converted, that your sins may be blotted out.* And *Act.* 14. *What mean ye, Sirs, we preach unto you the Gospel, that ye may turn to God.* O my dear Lord Jesus, make me partaker of this Conversion, for thy Name's sake! *Amen.*

V. *Acts*

V. *Acts* 17. 30. *Ye Men of* Athens, *the times of Ignorance God winked at, but now he commands all men every where to repent.* Act. 26. 20. St. *Paul* ſhews to King *Agrippa*, that *he was therefore called from Heaven to be an Apoſtle, to preach Repentance both to Jews and Gentiles.* Ye that are Parents, if you have Children, keep them cloſe to the Fear of God; teach them the *Creed*, and the *Ten Commandments*; ſend them to School, and bind them out to an honeſt Trade; be not aſhamed of this, it's better than an Idle Life, or French Gallantry, Dancing, *&c.* Keep your Children out of bad Company, whether they be Sons or Daughters: A Heathen writes, that *Evil Communication corrupts Good Manners*, which my ſelf hath had very ſad experience of. Before my 23 Years Travel, I ſhould have learned a Trade; but it's too late now. God give me patience in all my Sufferings. I hope, by the help of God, I ſhall e're long be ſeparated from the World; for it is my greateſt deſire and comfort, to dwell with God. *Amen.*

VI. *Gen.* 3. God ſaith, *In the ſweat of thy Brows ſhalt thou eat thy Bread, till thou return to the Earth, of which thou art taken.* Pſal. 104. *When the Sun riſes, Man goes forth to his Labour*; but not to ſuch Labour as the Devil ſuggeſts and tempts men to.

VII. *Joh.* 21. When *Peter* was more concerned about St. *John*, than about himſelf, the Lord ſaid, *What is that to thee!* *Luk.* 6. It's ſaid, *Thou Hypocrite, firſt pull out the Beam that is in thine own eye, and then thou ſhalt take the Mote out of thy Brother's eye*; and thus it is with us. The Mote in our Brother's eye we eaſily ſpy; but are regardleſs of the Beam in our own eye.

VIII. *Rom.* 14. it's ſaid, *Who art thou that judgeſt another man's Servant; He ſtands or falls to his own Maſter*; *He ſhall be holden up, for God is able to hold him up.* Preſerve my ſteps, O Lord, that my foot ſlip not: O Lord, by thy Power, ſtrengthen the weakneſs of my Fleſh, that I may fight manfully, and both in Life and Death, may preſs toward thee. *Amen.*

IX. And now ye that are Governours of the World, abſtain from Anger, exerciſe Juſtice, let not the Sword grow ruſty in the Scabbard, tho' you begin with mine own Head; Let the Will of the Lord be done. Ye Princes, and great Lords, do the ſame; have an eye upon your Officers, and take notice, how inſtead of doing Juſtice to the Widows and Orphans, they go about Banqueting, viſiting of Play-houſes, Playing and Hunting; the reſt I will not name, for fear of giving ſcandal to the younger ſort: ſee that none of them take Bribes, for unjuſt Bribing cries to Heaven for Vengeance. By the word *Governors*, I underſtand Kings, Princes, Vice-Roys, Lords of Countries and Provinces in Chriſtendom; Colonels, Captains, and what-ever Titles they may have; puniſh none that are Innocent, releaſe rather ten that are Guilty, than condemn one Innocent Man. Ye Kings, Princes, and Preſidents, let no proud and phantaſtick Dreſſes be allowed of in your Land; for through pride the Angel turned Devil. Ye Fathers and Mothers, cloath your Children decently when they are little; when they grow big, they ſoon become bad enough. Let no Man be Taxed or Rated above his Ability; oppreſs not the Poor, rather help him to bear his Burthen as much as it is poſſible.

X. Let us ſay, out of *Pſal.* 18. 28. *The Lord my God turns my Darkneſs*

into Light. In *Geneſis* we read, That the *Thoughts of Man's Heart are evil from his Youth.* The Spirit of the Lord can take away that ſinful Inclination: I will ſay with *David*, *Pſal.* 81. *Create in me a clean Heart, O God, and renew a right Spirit within me; Caſt me not away from thy Preſence, and take not thy Holy Spirit from me.* Out of *Pſal.* 115. *O Lord, not unto us, not unto us, but unto thy Name, give all the Honour and Glory.* He that is fallen into Poverty, let him hope in God, he will help him. *Pſal.* 50. God himſelf ſaith, *Call upon me in the time of Trouble, and I will deliver thee, and thou ſhalt praiſe me.* My ſtrength is made perfect in weakneſs, for Chriſt is good and gracious; and becauſe he is merciful, let's call upon him; as it ſaid, *Luk.* 15. *Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son, make me as one of thy hired Servants.*

XI. The Apoſtle St. *Paul* mentions, in a certain place, how a Man may have *all Things*, and yet have *no Charity.* Chriſt alſo exhorts us *to love one another.* I may ſay as it is in the Song, *Love is quite extinguiſh'd among the Children of Men.* Deut. 22. *If thou ſee a Stranger's Aſs, or Ox, go aſtray, thou ſhalt take them into thy Houſe.* Levit. 19. *Thou ſhalt bear no grudg to any of the Children of thy People, which have provoked thee to anger.* Prov. 21. *If thine Enemy hunger, give him Meat; if he thirſt, give him Drink.* Mat. 8. & Luk. 6. *I ſay unto you that hear, Love your Enemies, bleſs them that curſe you, do good to them that hate you, pray for them that perſecute you, and deſpitefully uſe you, that ye may be Children of your Father which is in Heaven, who is good to the Unthankful, and to the Evil.* Think of this ye proud, vain-glorious, and wrathful Men, who ſay, Shall I yield? I am much better than you. *Agree with your Brother quickly, while you are yet in the way with him.* When you come to your long Home, you will be weary, and find another Regiſter or Book of Account before you. And here I beg, of all thoſe who ſhall read theſe Lines, if in any thing I have been againſt them, or offended them, to forgive me for Chriſt his ſake.

XII. Eccleſ. 6. *Solomon* ſaith, *It is an Evil that I ſaw under the Sun, and it is very common among Men, that God hath given to ſome Men Riches and Honour, and they want nothing that the Heart deſires.* By ſuch *Solomon* underſtands Lords, and Governors in this World: Take heed of Pride, and Voluptuouſneſs, Wrath and Anger, for theſe are now become very common; and ſuch Men are apt to cry, Am not I a Lord? Am not I a Governor? King *David* was very penitent. Exod. 5. *Pharaoh* tells *Moſes*, *Who is the Lord, whoſe Voice I ſhould hear?* But notwithſtanding he muſt ſink in the Red Sea. Take heed, the Sea of Sin is deeper than the Weſtern Ocean; Make haſte, make haſte to get into Heaven's Boat, that ye may get into the Ship of God.

XIII. Ye proud, who is there among you that will take a view of his Life. This is very uſual with you to cry, I have ſent my Taylor into *France* to bring me neweſt Modes and Faſhions. Thou hadſt better have gone to *Jeruſalem*, and conſidered the paſſion of Chriſt; and much better would it be for thee, if inſtead of voluptuous Youngſters, thou hadſt ſome grave ancient Man about thee, whether Secular or Eccleſiaſtical; but ſuch Men muſt be Fools among you. *Gen.* 3. When *Adam* and *Eve* out of Pride, affected to be like God, they were caſt out from the Preſence of God. The Sodomites were proud, *Ezek.* 16. 49. *This was the Sin of thy Siſter Sodom, Pride and Idleneſs, and fulneſs of Bread.* XIV.

XIV. Ye Officers, Colonels, and great Men, how do you live? When a Country Miniſter dies, to whom goes the Parſonage? to him that brings moſt Mony. Ye ask not, Have you ſtudied hard? do you live a good Life? are you a good Preacher upon trial? only the Man ſaith, Here is my Purſe, and that's enough. The deceaſed Parſon hath a Son, it's true, that is a Scholar, but he hath no Mony, or he is too young. The Widow hath divers Children. Thus he pleads; and is not this a moſt lamentable thing? Ye Generals, and Colonels, where are your Camp-preachers? I do not ask you about Quarter-maſters, belonging either to Generals or Regiments, thoſe you do not want, for they fill your Purſes: And what Religion are they of? why of this, to take all they can get. Who knows how long it will laſt? Sometimes you carry your Camp-preachers, or Army-chaplains, in your Pockets! O how do you rob God of his Honour, and your Neighbours of their Souls! He that ſerves, let him ſerve faithfully, that he may be worthy of his Salary. He that hath none, needs not trouble himſelf about entring into Service. Ye *Generals*, *Colonels*, and *Commanders*, when you are in your March, or form a Camp, and are either Beſieging, or Beſieged, pray remember to exerciſe brotherly Love toward the meaneſt, as well as the greateſt. Ye *Commiſſaries*, where is the Proviſion ye are to make for the Army? Three parts of it are in your Pockets; and then you give the General a Preſent, but the poor Sheep may go to Graſs. You *Country-men* (that's the word) you muſt pay; give what you have, and the reſt you may keep; ſuch a great Man, or Friend of the General, muſt have a Safe-guard. The poor Widows, and Orphans, run about like maz'd People, with their Children in their Arms, their Hair diſhevel'd, Tears running down their Cheeks like Peaſe; and you ſhall not find one in a hundred that will give them one Penny, though you great Ones have, may be, taken poſſeſſion of their Cows, Calves, and Sheep. Your Souldiers in their march, muſt at leaſt have Gifts brought them: Sometimes the Mony is drawn out of People's Purſes by dreadful Oaths. In another place, you let the poor Souldiers lie, as it were, on a heap, and plague the whole Country; then the Poor muſt run to the Rich to borrow Mony of them to treat and entertain the Souldiers. You great Ones have abundance brought in to you by your Officers, whereas the poor Souldier muſt content himſelf with an empty Houſe. You cauſe the poor Peoples Oxen and Cows to be driven away, then ſell them, but the meaner ſort muſt eat dry Bread.

XV. Ye *Gentlemen*, *Burgomaſters*, *Aldermen*, and *Grand Bailiffs*, pitty the Poor in your exacting Contributions. Take heed ye oppreſs not the Widow and Orphan, nor take their Goods away for your private Uſe; nor corrupt your ſelves with Bribes. Do you underſtand the Latin Phraſe, *Quid juris?* or the other, *De Pecuniam?* To make your own Cauſe good, you make Feaſts at the Publick Coſt; and this happens often, when you are to ſit as Judges, either in Matters of Blood, or in Civil Cauſes. Before you do ſo, pray the Lord's Prayer, and conſider the import of that place, *John* 13.3,4. *Hereby ſhall all Men know that you are my Diſciples, if you love one another*; *i. e.* do Juſtice one to another. There are many good Chriſtians among you; but alas! far more of the other ſort.

XVI. My *Lords*, ye *Biſhops*, *Abbots*, *Deans*, if it be ſo, that in the Town or Country you live in, you have either for Mony, or Kindred-ſake, placed any Miniſters, or Schoolmaſters, which are not capable to look to their Charge, or to inſtruct Youth, you will have a very great account to give. Ye great Ones, you ſhould at leaſt viſit your Clergy once a Year; but I do not underſtand to what purpoſe you put the poor Parſon to the charge of a Banquet, which takes off, at leaſt, a fourth part of his Income the firſt Year, if his Pariſhioners in the Country do not help him. You ſhould preach and examine the Children, this your Office requires. If the Miniſter hath good Drink in his Houſe, he is commended; and thoſe that love the good Liquor, will commend his Sermon; ſometimes there is one that will give him a Silver Cup for his pains, and that's the humour of the World.

XVII. Ye *Merchants*, ye know it is written, *With what Meaſure you mete, it ſhall be meaſured to you again.* Live up to this Rule, *Put not out your Mony to Uſury*; content your ſelves with honeſt Gain, for all depends upon the Bleſſing of God; unjuſt Gains deſcend not to the third Generation. Let every Man, in his own Station, take care to mind his Calling, and do what he is commanded; Do not ſit down and write *two for one*, and then lay the fault upon your Man. Take heed of Curſing and Imprecations, whereby you endeavour to make old Commodities new, eſpecially

where the Buyer hath no great skill, whence he muſt needs be cheated; you give it him upon your word, tho it is not worth a ſtraw.

Ye *Seamen* and *Skippers*, how do you live at Sea; Take up your Anchors in the Name of God, and in the ſame Name you ought to ſpread your Sails. When the Merchants grow Rich, preſently they muſt have great Gardens, with delicate Houſes for pleaſure, where they may treat their Rich Acquaintance: If they give at any time ſomething to the Poor in their Houſes, or in the Hoſpitals, it's not much. When they begin to be merry at their Feaſts, then the next Diſcourſe is about their Incomes. I have a Ship at Sea, ſaith one, ſo much I get by this Voyage. Wretched Man! thou talkeſt of thy Gain, but doſt not pray to God; thou mindeſt thy pleaſure; thou dealeſt with the great Ones in the Country: ſometimes thou goeſt abroad thy ſelf, and Courtiers do cheat thee; then thou curſeſt becauſe thou canſt not recover it. In travelling, Men meet with variety of People. Sometimes thou haſt an old Miſtreſs, her thou goeſt to viſit; and after that haſt the confidence to ask, Why thy Ship was loſt at Sea? (He that hath an honeſt Wife, let him make much of her, for ſhe is a rare Jewel). The Seamen, when they come to ſhore any where, nothing but drinking and carouſing all night will ſerve them, and the Glaſs muſt go round, and that's their way of living; and from hence come thoſe many Misfortunes at Sea.

XIX. Ye *Doctors* of the Civil Law, *Proctors* and *Advocates*, it's needleſs to expound any thing to you out of the Scripture, you are better Scholars than I. *Pſal.* 16. it is written, *I have ſet the Lord always before me:* This is worth your thinking of; for there may be Men among you who love to ſhear the Sheep, ſo long as there is any Wooll upon them: many of you are ſquint-eyed, looking for the hand that comes with a *Bribe*, which is a thing doth more with you, than the greateſt juſtice of the Cauſe that is before you. May be, there is one in fifty who contents himſelf with half ſo much as another Man takes. The Holy Ghoſt direct your Hearts, that you may mind your Neighbour's good and welfare more, for that's to act like Chriſtians.

XX. Ye *Drunkards*, *Ranters*, and *Blaſphemers*, and *Underminers* of your Neighbous, who give ill counſel, to their ruin. Ye *Whoremaſters*, and *Gameſters*, ye haughty, and wrathful Men, I pray God ſend you ſome ſparks of his Grace, that you may *ſmite your Breaſts*, as the Publican in the Temple. I hope you will conſider the Text we read in the Holy Scriptures, *Rev.* 18. 7. where it is ſaid of *Babylon*, *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her.* From hence Divines do infer, That every Sin will meet with a peculiar puniſhment in Hell, and conſequently a proud and haughty Man will have the honour of being tormented firſt, or before others, or will be trampled on by others. The Voluptuous will have *a Cup of Gall given him*; a Drunkard be plagued with *an infinite Thirſt*, Luke 16. 24. The unchaſt Perſon, with *Putrefaction* and *Worms*, which ſhall break forth at the Members whereby he hath ſinned, *Eccleſ.* 19. 3. A Slanderer, with *Serpents* and *Scorpions*. There were ſome comfort in it, if there might be an end of this, but *as the Tree falls, ſo it will lie, whether it fall toward the South, or toward the North*, ſaith *Solomon*, Eccl. 11. 3. ſo that no change of their Torment is to be expected. The Damned can get no comfort, no eaſe, no mitigation of their Pain: If they could but have hopes of *a drop of Water* hanging at a fingers end, *Luk.* 16. 24. this might yet refreſh them. *Rev.* 14. 11. it is ſaid, *They have no reſt day nor night, but their ſhame and pain ſhall laſt for ever. The ſmoke of their torment ſhall riſe for ever*; read the aforeſaid place, tho you never read or conſidered it before; the Door of Grace is yet open. Ye Drunkards, and Whoremongers, ye cry, Let's be merry, for who knows how long we are to live. When thou readeſt *Prov.* 6. 11. *So ſhall thy Poverty come, as one that travelleth, and thy VVant as an armed Man*, do not take in thy Meat and Drink like Beaſts, but with conſideration of the ſuperabundant and almighty Goodneſs and Mercy of God. *Tit.* 1. 15. 1 *Tim.* 4. 4, 5. *Prov.* 4. 17. *Eccleſiaſticus* 31. 21. *Luk.* 21. 34. For God's ſake read theſe Chapters, and you will ſee, what hazard you run in living in the World, as if there were neither Heaven nor Hell. There are too many, God knows, that *believe all things alike*. Let us confeſs our ſins, and ſay, Help Lord and Father, who art good to all, and giveſt to all, that we may walk in newneſs of Life, and be zealous of good Works, to thy Glory, and the Joy of Angels, the Love and Edification of our Neighbour, & the Devils Envy, that we may at laſt *obtain the End of our Faith, the Salvation of our Souls*: and hear the chearful Voice, *Mat.* 25. 21. *Well done good and Faithful Servant, thou haſt been faithful over a few things, I will make thee Ruler over many things, enter thou into thy Maſter's Joy.*

Great

Great Healer of the wounds, ſin makes,
In Hearts with grief, and tears oppreſs'd;
O how my Soul doth pine away,
With dolours great, and hard to bear!

Almighty Saviour take thou me,
And let me in thy Wounds be ſafe;
Then then it will be well with me,
My Soul, my Fleſh, ſhall reſt in thee.

Jonas 3. 6, 7. The King of *Niniveh*, and all his People, humbled themſelves, put on Sackcloth, and ſat in Aſhes. Let us put on the Garment of Love, of true Repentance, and ſorrow for our manifold ſins which we have committed, and through the Grace of God we ſhall obtain deliverance from all our ſins; for which deliverance I praiſe him. I do already feel the Almighty God in my Soul, and though I had the Sins of the whole World upon my Back, yet that Good, that Gracious God, would not let me ſink under that burden, *Pſal.* 130. Tho our ſins are multiplied, yet God's Mercy is far greater; his helping hand is not limited. Let the hurt that hath been done be never ſo great, ſtill he is the good Shepherd, who *will redeem Iſrael from all his Troubles and Tranſgreſſions.* I bleſs God who hath brought me to a ſenſe of my ſins; nay, I am ſo well ſatisfied (praiſed be his Name) that tho I might have half the Worlds Goods, I would not deſire to live longer. I have had little comfort in this World; Now and then a Body is on the Water, by and by in a Storm; even by Land the Journeys are long and tedious. How ſoon doth ſickneſs oppreſs us; no Man is ſecure of his life; tho a Man be above an Enemy, yet there is no reſt. Emperors and Kings riſe in the morning freſh and ſound, but the leaſt change of Air throws them down, and they muſt wait for the help of God as well as Beggars. Let us therefore ſay with *Jeſus Syrach*, *Man, think of thy End, and thou wilt never ſin*; and to do ſo, The Lord Jeſus grant us his Grace, for in this I have failed frequently.

XXI. Ye Tradeſmen and Artificers, I'll make but this ſimple Remonſtrance to you. Many of you complain, that you labour day and night, yet you can get nothing: Its not your Labour altogether, but God's Bleſſing that is to be regarded. For *Chriſt* ſaith, *Thou ſhalt ſanctify the Sabbath*, and on that day, go diligently to the Houſe of God: Thou ſhalt not ſwear, or curſe, neither thou, nor thy Wife, nor Children, nor Family. You ſhould not ſpend ſo much time as you do, in Taverns, for there you ordinarily ſtay till midnight; and ye Bakers, Brewers, Butchers, ſell, as you mean to anſwer it to God; for the Magiſtrates are apt to connive at you upon the account of Friendſhip, or ſome other Relation, but this ſhould not be. On Sunday Morning inſtead of your cups of Brandy, you ſhould take a Prayer-book in your hands, and out of that inſtruct your Children: Look into *Pſal.* 122. *I was glad*, ſaith *David, when they ſaid unto me, let us go into the Houſe of the Lord? our Feet ſhall ſtand within thy Gates, O thou Houſe of God!* If any of you fall into Poverty or Sickneſs, you that are their Neighbours ſet them up again, you need not fear that this brotherly Love will make you *Anabaptiſts*. Cloath your ſelves and Children according to your State, and Condition; give to the Poor according to your Ability, and that's your Bleſſing; for by this means, you will want nothing that's neceſſary here on Earth.

XXII. And now ye Priſoners, how do you behave your ſelves in Priſon? Keep cloſe to the Word of God, and you will receive Peace and Comfort: Do not you read, *Eſa.* 53. 4. *He hath ſurely born our Griefs, and carried our Sorrows?* He was *ſtricken*, and *ſmitten* of God, and *afflicted*: See what he ſaith, *Mark* 14. 34. *My Soul is exceeding ſorrowful, even unto Death.* This ſaid Chriſt at that time, when for the Sins of the whole World, he ſuffered himſelf to be impriſoned and bound; was not that an exceeding great Love, which Chriſt hath expreſſed to all Mankind! Greater Love he could not ſhew. And this he did, that we might think of him, when any of us are taken Priſoners. Let ſuch a one examine himſelf, for what Reaſon he is impriſoned; if he find himſelf innocent, let him have Patience, let him not curſe: If he find himſelf guilty, let him pray diligently; if the Crime be great, and heinous, let him pray the oftener, and ſend up his Sighs every moment to God, and he will turn all things to his advantage. Chriſt our Lord, when he was taken Priſoner (tho we are not to be compared with him) ſaid, *Mat.* 26. 42. *Abba Father, not what I will, but what thou wilt.* Behold here his mighty Love, wherewith he hath loved us, when we were yet his Enemies! He ſuffered himſelf to be impriſoned; this is no ſmall Comfort for you when you lye in a Priſon; for which Reaſon, conſider ſeriouſly of it; but take heed you do not curſe in Priſon; do no break forth into Wrath and Anger; be patient, confide in God, who will ſupport you in all things, if you call upon him. Uſe no

Threatnings that in case you come off, you will remember the Persons that have been the cause of your Imprisonment. This makes your case but worse, commit Revenge to God; for thou art not permitted to be thine own Revenger, *For he that judges, shall be judged.* The Law of God and man condemns these things; he that sins much must repent much, this is God's Order, who can truly say of himself, as it is *John* 14. *I am the Way, the Truth, and the Life.* And if he be the *Way*, we cannot possibly err, if we follow him; if he be the *Truth*, we cannot possibly be deceived by him; if he be the *Life*, we cannot possibly come by any thing that's hurtful. If your Flesh and Blood be straitned in Prison by the Temptations of the Devil; if the Chains and Shackles press hard upon you, remember the *Crown of Thorns*, which our Redeemer bore, and without any Guilt of his own. *Mat.* 11. 28. it's written, *Come to me all ye who are weary and heavy laden, and I will refresh you:* And let this be for your Comfort. Nor is it enough that a Man is laden with Bonds and Chains, for that's only a temporal Punishment; you must at the same time, take your Hearts Prisoners by the Word of God. Sigh therefore, with *David*, and say,

This is part of a Spiritual Hymn used in the Lutheran *Church.*

Look not upon my Sins, O God,
Make pure my Heart, make clean my Soul.
A new Gloss on my Spirit set,
And from thy Presence chase me not.

Thy Holy Spirit grant thou me,
With Peace and Health refresh thou me.
To please thee, make me willing, Lord!
Amen.

Thus ought Men to live in Prison, upon which by the Grace of God, Remission of Sins must necessarily follow.

XXIII. I had almost forgotten the common Souldiery, which I would not willingly do, for there is great Philosophy to be found among them, *i. e.* There is nothing in the World, but you may find it among Souldiers; you find learned and unlearned, good and bad, holy and profligate Men, you find some who really aim at the Kingdom of God, and others who suffer themselves to be blinded by the Devil, and live according to his Will; nay many Strangers which no Man knows who they are; one fears God, another blasphems him: In a word, you have among the Souldiers pious, and impious Men; and if a Souldier leads a good Life, it may be said to be stricter than a *Capuchine*'s, but such a one is a Creature very despicable, yet more or less according to the Country he lives in. When an Enemy knocks at your Gates, *Ye great Ones*, and you can but get Souldiers, you rejoyce exceedingly; but if God give you Peace again, I am sure, you have no Command from him, that they who have served you faithfully, should be cashiered and sent away without Pay, and those which stay behind, should scarce have Bread enough to eat. I suppose they are Creatures created of God, and redeemed as well as you. He that wrongs them, wrongs God in Heaven; *Here I must die for a Man's Fortune, with whom I never changed word all my Life, for a Woman which I never saw; nay, for a Man that is dead, whom I never had a view of*; and are not these three very great things? I leave it to every Man's consideration; it would grieve a Man, I confess, it is a little hard; yet be it as God pleases, I have entirely resigned my self to his Will. And now I will tell you all that I have loved in the World. Next to God and his holy Precepts, I have loved my Neighbour till the late Misfortune befel me; I have ever had a great Fancy to travel, and from a Child have had Inclinations to be a Souldier, which Desire, as that of travelling, hath yet much decreased with time. A Courtiers Life I never much affected, because the Court is generally crouded with a sort of *Politicians*, which are no better than *Dissemblers*. A learned and experienced Man I always had a very great Esteem for, whether he were rich or poor; for I have met with both sorts. Lastly, I have had a peculiar Love for three things, yet have been most miserably cheated by them; yea these three were Instruments, I made use of, that day I came into the late Misfortue. I thought I had an excellent Friend in the Captain; but have been sadly deceived in him, and seduced by him, that's one thing. Secondly, I have been no hater of Women, and here also I have been cheated. I have also had a great love for Horses, and when that late Misfortune began, was upon the back of one.

Let every pious Christian take a view of the World, let him love nothing, that is in the World, but God alone; let him do no wrong; nay, let him not permit another Person to do that which he can hinder, especially where the poor and meaner sort are concerned; and he that is rich, let him look to it, that he may communicate to the poor heartily; and let him do the same to the sick, and to distressed Families, and

to

to Strangers. The Recompence God will give, who is so far from forgetting such Works, that he will reward them a hundred fold. Grieve no Man who is already grieved, for it is sinful. Rejoice not over any Man's Misfortune, for before a day be past, you may come to some sad Accident. Take heed you do not speak ill of God; and take no false Oath.

Yesterday I was at the last Sermon which I am like to hear in this World; the Preacher was an English Man, and a Doctor of Divinity, his Name *Burnett*; and I can take God to Witness, that in this Sermon my sinful Heart was opened, and received great comfort from it. The Text was as follows; *Christ Jesus came not to call the Righteous, but Sinners to Repentance.* O joy above all joy! O comfortable Promise! O sweet recreation of my Soul! Nay, nothing can be found, that tends more to a poor Sinners comfort, than this comfortable Promise. If therefore Christ Jesus came into the World to save Sinners; without doubt he is come for my sake too. Therefore, O my sins, why do ye trouble me? Jesus Christ is here, who will take you away from me. Sing and rejoice, O my Soul, with *Jacob*, Gen. 32. 10. *I am less than the least of all thy Mercies, and the Truth thou hast shewn unto thy Servant.* With *David* we will say, 2 *Sam.* 7. 19. *What am I, Lord, and what is my Father's House, that thou hast brought me thus far?* With the Virgin *Mary*, we'l say, *Luke* 1. 47. *My Soul magnifies the Lord, and my Spirit hath rejoiced in the God of my Salvation; for he hath done great things for me, and Holy is his Name.*

And here ye great Commanders, give me leave to present you with this humble Supplication, that you would not take it ill, because this Writing comes to you in a homely stile, yet it is pen'd with a good Intent, and that's enough. Because I am neither Divine, nor Philosopher, but have by Profession been a Souldier, I have written things in very course Language; yet I hope no pious Man will think ill of it. I have written nothing but what I have seen with mine own Eyes; I grant, you are not all such Persons, as my Writing seems to make out, yet must confess, that I have known abundance of such, but will not call them by their Names. I am sorry I have seen so much, and have not eschewed that Evil, which hath at last brought me to shame before the World.

XXIV. I shall in the last place, briefly acquaint you with my course of Life. About 27 years ago, my Father of blessed Memory, sent me out of *Sweadland* to *German-Land*, where for two Years together I went to School. Two Years after that came the *Muscovites*, which obliged us to fly back to *Sweadland*. About 23 Years ago, I left *Sweden*, and went towards *Pomerania*, where I served the Elector of *Brandenburg* a quarter of a Year; from thence I went through *Poland* towards the *German Emperour's* Dominions. From *Bohemia* I travelled into the *Netherlands*, from thence into *France*; from *France* again into the *Netherlands* with the Army: After the Peace, I went back to *Bohemia*, *Austria*, and *Hungary*, and after that again to the *Netherlands*, where I stayed eight Years, from thence I went farther, to *Holland*, *Denmark*, *Sweaden*, *Poland*, and then to *Holstein*, which was in the year 81. During these 23 Years, I have been a Papist 12 Years, because I was commonly all that time in Popish Territories; but in *Holstein* in the Year 81, I turned again to the *Lutheran* Religion, in which I was born, and baptized, and in that, God willing, I mean to die. I could no longer bear with the *Popish* Religion, because of their many Saints and Intercessors. There is no Religion, comes nearer to mine, than that of the *Protestants* in *England*; God grant they may live in Peace with the *Calvinists* to prevent Quarrels, and in opposition to the *Papists*.

Ah! my dear Jesus, look upon me with the Eyes of thy Mercy, and chasten me not according to my desert. I firmly hope, thou wilt not dismiss my broken contrite Heart without a Blessing, the rather, because thou didst bespeak the poor Thief upon the Cross, with these comfortable words; *This day thou shalt be with me in Paradise.* O Jesu! let me also hear this word, and my Soul will be safe. I will not cease praying to the very last, and to say, *Lord Jesu, into thy Hands I commend my Spirit.* These shall be my last words, and when I can speak no more, O Lord Jesu, thou will accept of my Sighs, for I believe that thou camest into the World to save Sinners, of whom I am chief. Now, Lord Jesu, strengthen me in all my Sufferings. Thou sayest, *Come to me all ye who are weary and heavy laden, and I will refresh you.* In this Faith, at thy command, I am come, but altogether unworthy, O Lord Jesu, heal thou me, for thou art the true Physician of Souls. Yea, Lord Jesu, I confess, that at present I

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feel great refreshment in my sinful Heart. I am as an Armed Man, who goes against his Enemy, and will not draw back one step, but fight couragiously. Now, Lord Jesu, thou hast armed me with a stedfast Faith, and confidence in thee. Grant me, Lord Jesu, that I may be thankful for this great Mercy and Goodness; let me wrestle boldly, and press through Life and Death. *Hallelujah.*

Let me say, Lord Jesu, with St. *Paul*, *If God be for us, who can be against us.* Nay, *he hath not spared his own Son, but hath given him for our Sins. Who will accuse the Elect of God? It is God that justifies, who will condemn? It is Christ that died, who sits at the right Hand of God and intercedes for us. Who shall separate us from the Love of God? shall Trouble, shall Anguish, shall Persecution, shall Hunger, shall Nakedness, shall Peril, or the Sword?* As it is written by *David*, Psal. 18. 28. *The Lord make my Darkness, Light; and the Blood of Jesus Christ wash me and purify me from all my Sins. Amen*, Jesu. *Amen. Amen.*

Whatever state or dignity a true Christian is of, he must not make light of Prayer, or think, I can pray to morrow, and this Business I must do to day. Ah! Christian, let thy Business be rather laid aside, except thy Fellow-Christian should be in the pangs of Death, or thy House should be on Fire, for these things may cause more than ordinary trouble. Neglect not the Service of God, O my Son, nor the Festivals of the Church, for I can tell, what will be the effect of that Neglect. In a word, nothing should have so much of your care, as the exercise of Prayer, and going to the House of God, where you must not sit idle, but work in the Vineyard, that you may receive your penny, which the Lord of the Vineyard will at last give. Consider this, for Christ his sake. *Amen. Amen.* My sweet Jesu. *Amen.*

XXV. And now I will let you know how I came to that late Misfortune here in *London*. About the end of *October* last I came to *London*, and lodged in the City, near the *Royal Exchange* in *Broadstreet*, in the Dutch Ordinary, at the sign of the City of *Amsterdam*. When I had been there about a month, a Gentleman came to lodg there, who called himself *Vallicks*, but his Name is *Vrats*: He and I began to be acquainted: at last he told me he had a request to me; to whom I replied, That to the utmost of my Power he might command me. To this he said, That he had a Quarrel with a Gentleman, and desired me to be his Second. I told him, Without any consideration, I would. A fortnight after he told me, That it was good living thereabouts; and if I would take a Lodging in that place, during the four weeks, he should stay in *London*, he would pay for me. Hereupon he took four Servants; sometimes he was for Marrying, sometimes for Fighting; and if he could get one, who would kill the Gentleman, he said, he would give him 200, nay 300 Dollars. There it rested for a while. He dismissed two of his Servants, and was going for *France*, or *Holland*. The two Servants continued without places. Six days after, I took leave of my Acquaintance; and after my things had been two days on Shipboard, I went to the *Lutheran* Church, where I received a Letter from Capt. *Vrats*. O unhappy Letter! The Contents were as follows.

SIR,

I Am sorry I could not have the Honour to take my leave of you; but be it all to your advantage. I am going for France, *yet have not as yet a certain Commission. In the mean while be pleased to continue, either at Mr.* Blocks, *or in the City of* Amsterdam, *where I will not fail to pay for all. I am, your obliged Servant,*

De Vrats, *alias* de Vallichs.

After I had read this unhappy Letter, I changed my Resolution, and stayed here and fetcht my things from the Ship, and went to lodg in *Blackmore-street*. About ten weeks after he returns to *London*, sends for me, and I came; and himself took a Lodging in *Westminster*, where I was with him; and the Count himself lay one night in the Captains and my Lodging. The Captain then asked me, how *Thynne* did? I told him, I could not tell, for I had never seen him. Thereupon he told me, *I must see now, how to order it, that I may come at him, if I could get but some stout Fellows.—Do you know no French-men about Town, or what other People there is?* I said, I would see. Then he added; Could not one get an *Italian*, who might dispatch him, I would give him 3 or 400 Dollars? I said, I knew none: Hereupon he got four brace of Pistols, three little ones, and one brace of great ones. The great ones, and one brace of little ones, he had by him before, and two long Swords; and then said, Now he is a dead Man. He prayed me to cause two Poniards to be made, whereof he gave me the Draught, but I would

would not do it. And now he had a mind to draw in a great many more. At last I had a very strange ominous Dream. He saw I was musing, and then asked me, what I ailed? I told him; and he laughed, saying, There was no heed to be given to dreams; yet the Dream proved too true. Now, I saw, he was resolved to kill him; when therefore he importuned me to engage more Men in the Business; I told him, What can you do with so many People, cannot you take three Horses, you will have use for no more? Hereupon he fetcht out Mony, and on the *Friday*, before the Murder was done, he bought three Horses. On *Sunday* following he told me, I shall get a brave Fellow, (that was the miserable *Polonian*) who came to Town on *Friday*, and the *Sunday* after he killed the Gentleman, (according to Order from his Master, and you know who his Master was) my self being, then alas! in the Company. Half an hour past four, the Gentleman went by in his Charret before our Window. Thereupon we went for the Horses, & afterward rid toward the *Pelmel*, where we met the Gentleman in his Charret. I rid before the Coach, the Captain went close by it, and then cried, *Hold*, and shewed the *Polonian* the Man in the Coach; who thereupon gave fire, and shot four or five Bullets into his Body. They say, he lived till next morning, and then died. On *Monday* following we were all taken Prisoners, and must now die too; we have yet four days to live: The Great God pardon us this Sin, for Christ his sake. *Amen.* For I repent, from the bottom of my Heart, that in my old Age, to which I was advanced with Honour, I should come to this Disaster: but it's done, and cannot be remedied. It is written, *The days of our Years are few, and when we come to our best Age, it is then but labour and sorrow.*

Memorandum.] The Letter, the Captain shewed me one day, was to this purpose. *I have given Captain* Vrats *full Commission to dispose of the Places of Captain or Lieutenant, to whomsoever he shall find capable of it.* So far I read the Letter; five lines lower stood these words, 600 *Dollars*, which was not the Captains hand, or writing; it was High-Dutch. I seeing the Letter, threw it down upon the Table, but he put it up, and underneath, the Letter was signed, *Coningsmark*. Thus much I saw, but made no farther Reflections upon the Letter, because, God knows, I was blinded.

Another *Memorandum*, I have forgot in the Papers, which after my Death are like to be published, *viz.* It hath been twice in my thoughts, when Capt. *Vrats* was in *Holland*, to go and tell *Mr. Thynne*, what the Captain intended against him, but I still forgot.

I desire the Doctor, in case any thing of the Captains Writings should come abroad, to compare what he saith with my Confessions, and to consider one with the other. *Give unto* Cæsar *the things that are* Cæsar's, *and unto God the things that are God's.* I hope I shall go with the Publican into the Temple of God: I am a great Sinner, yet God's Mercy is greater, wherein I trust; nor will Christ therefore refuse a Soul, tho the Body is hanged up by the World. My Lords, ye Judges, I do wish you all happiness; I confess you have a weighty Office, God give you his Grace, that you may neither add to, nor diminish from a Cause. You have seen how I have exposed all my Failings, and that openly, to God, and to the whole World, because others may take warning by me, whom I leave behind me in the World. I beg of God, that People may consider this my poor Writing, the effect of the Assistance of God's Spirit, and the desire of a pious Soul.

The Captain desired me, that I would cause two Daggers to be made, because at first it was resolved, we should fall upon Mr. *Thynne* on foot; and he would have had some *Italian* or another, to thrust them into Mr. *Thynne*'s Body; yet I neither looked out for a Man fit for that purpose, nor would I cause those Daggers to be made. The Musquetoon, or the Gun, I fetched indeed; but it was out of a House, which the Captain described to me. The Holy Passion of Jesus Christ preserve me; the innocent Blood of our Lord strengthen me; the pure Blood that flowed from his side, wash me; the great pain of Jesus Christ heal me, and take away the deadly Wounds of my Soul.

O bountiful Jesu, hear me; hide me in thy Holy VVounds; From thy compassionate Heart, let there flow into my wicked Heart, Mercy, Comfort, Strength, and pardon of all my Sins.

My Lord, and my God, if I have but thy most holy Passion and Death in my Soul, neither Heaven nor Earth can hurt me. O Jesu! I creep into thy gaping VVounds, there I shall be secure until the VVrath of God be over past. O Lord, let me always adhere to thee; keep off from me all the Assaults of Satan in the hour of my Death. O my dearest Lord Jesu, who hast spoke comfortably to the penitent Sinner on the Cross, call to my dying Heart, and speak comfort and consolation to it; assist me, that in my last necessity, through thy help, I may happily overcome; and when I can speak no more, accept of my sighs in Mercy, and let me continue an Heir of Eternal Happiness, for the sake of thy most Holy Blood, which thou hast shed for me. *Amen.* Lord Jesu Christ, my Lord and Saviour. *Amen. Amen.*

O Jesu, receive my poor Soul into thy hands, then shall I die thy Servant. My Soul I commend to thee, and then I shall feel no pain nor sorrow. *Amen. Amen. Amen.*

These Ejaculations, are parts of such Spiritual Songs, as are usually sung in the *Lutheran* Churches.

1. *My Wants and my Necessities*
Sweet Jesu, I entrust with thee.
Let thy good Will protect me Lord,
And what's most wholsom, grant thou me.
2. *Christ is my Life, Death is my Gain,*
If God be for me, I am safe.
3. *My Lord, my God, O try me,*
With free, with undeserved Grace!
O! think not on my grievous Sins,
And how I have defiled my Soul.
When in my youthful days I err'd,
Against thee Lord, thee have I sinn'd;
Sin'd then, and do sin every day:
Thee I intreat through Christ I mean,
Who was incarnate for my Sins.
4. *Consider not Lord Jesu Christ,*
How heinous my Transgressions are;
Let not thy precious Name, O Lord,
Be lost on this unworthy Wretch.
Thou'rt call'd a Saviour, so thou art
With Mercy Lord, look on my Soul,
And make thy Mercy sweet to me;
Sweet, Lord, to all Eternity.
5. *Almighty Jesus, Son of God,*
Who hast appeased thy Father's Wrath:
I hide my self within thy Wounds;
Thou, thou, my only Comfort art,
Amen, thou art, so let it be:
Give to my Faith, give greater Strength;
And take from me all doubts away;
What I have pray'd for, give me Lord.
In thy great Name my Soul hath pray'd;
And now her joyful Amen sings.
Ask, and ye shall have.

The Confession of George Borodzycz *the* Polonian, *signed with his own Hand in Prison, before his Execution.*

I *George Borodzycz*, do here, in few words, intend to make known to the World, how I came into the Service of Count *Conigsmark*. About eighteen months ago, I was recommended, by Letters to the Quarter-master General *Kemp* at *Stade*; and from thence I was to be sent to the Count at *Tangier*; but by reason of the hard Winter, I was stopt, for the Ship in which I was to go, stuck in the Ice in the River *Elbe*; this made me stay till farther Order. In *March* last, I received a Letter, which ordered me to go and stay in a Mannor belonging to the Count in the Bishoprick of *Bremen*, and there expect new Orders from the Count. At last I received a Letter, with Orders, to come by Land for *Holland*; but destitute of an Opportunity, I staid till the 12*th* of *November*, 1681. And then new Orders came, that I should come for *England* to the Count's Brother, where I should fetch Horses, and convey them to *Strasburgh*. And accordingly I left *Hamburgh* the 24*th* of *December*, 1681, and was at Sea till the 4*th* of *February*, 1682. When I came to *London*, I lay the first night in the City, hard by the *Royal Exchange*, at one *Blocks*; and from thence I was conducted to the Count's Brother, and from thence to the Count himself, who was to be my Master: When I came to him, Capt. *Vrats* being with him, my Lord told me, I should be with Capt. *Frats* three days, till his, *i. e.* the Count's Baggage and Goods he had on Shipboard, came. VVhereupon the Captain said, He would send his Man for me next day, which was *Sunday*, which he did accordingly. I went with his Man, and my Lord charged me, I should do what Capt. *Vrats* should order me to do. I went thereupon to my Chamber, and said the Lord's Prayer. On *Sunday*, about one of the Clock, came up the Captain's Man for me, and brought me to the Captain. VVhen I saw him, he told me; *It's well you are come, for I have a Quarrel with an English Gentleman; I did formerly send him two Challenges, but he answered them not; whereupon Count* Conigsmark *and my self went for* France; *but that Gentleman sent six Fellows after us, who were to kill the Count and Me. Accordingly they came on us, the Count received two wounds, we killed two of them, and I am now come hither to attaque that Gentleman in the open streets as a Murderer; and as he hath begun, so I will make an end of it.* VVhereupon he gave me the Gun, which I should make use of to kill him. VVhen hereupon I pleaded with Capt. *Vrats*, and shewed my self unwilling, saying, That if we were taken, we should come to a very ill end. He answered, I need not trouble my self about that, if we should be taken Prisoners, it was he that must suffer for it, not I; and for my Service, he would recommend me to Count *Conningsmark*; whereupon I thought with my self, that it might be here as it is in *Poland*, viz. VVhere a Servant doth a thing by his Masters Order, the Master is to suffer for it, and not the Servant.

VVe went therefore soon after for our Horses, and rid toward the *Felmell*. The Captain told me, I will stop the Coach, and do you fire upon the Gentleman; which was done accordingly. *Lord have mercy upon me.*

I am heartily sorry, that my Honest Parents must receive this unwelcome News of me; The Almighty God take care of my Soul. I have great confidence in Almighty God, and know that he hath offered his Son upon the Cross, for the sins of all Mankind. Therefore I believe, that satisfaction was also made for my sins; and in this Faith, in the Name of God, I will live and die. Lord Jesu give me a happy end, for thy bitter Death and Passion-sake. *Amen.*

VVhat pity is it, that I should be about the space of seven weeks upon the Sea, betwixt *Hamburgh* and *London*, and in great danger Day and Night, and yet should fall at last into this unexpected Misfortune! I can bear witness, with a good Conscience, that I knew nothing of the Business aforehand: The great God pardon those Men that have brought me to this Fall; God keep every Mother's Child from all such Disasters, for Christ his sake. *Amen.*

And I desire the Doctor to pray for me, and to let all the VVorld know my Innocence after I am dead, that Men may see and fear.

GEORGE BORODZYCZ.

Postscript.

POSTSCRIPT.

THE *Lieutenant* did often desire that their Examinations before the Justices of Peace might be publisht with their other Papers; for then by the Questions put to them, all Particulars were brought to their remembrance, which in the condition in which they were, they could not otherwise recollect so orderly; and both he and the *Polander* did always refer themselves to those Examinations, and to the last averred the truth of them in every particular; therefore it was thought necessary to publish them together with their other Confessions.

The Examination of Lieutenant John Stern, *taken before Sir* John Reresby, *Baronet, and* William Bridgman, *Esq; two of His Majesties Justices of the Peace of the County of* Middlesex, *Feb.* 17. 168$\frac{4}{5}$.

THis Examinat saith that seven Months ago he came into *England*, and lodged at the *Amsterdam* Ordinary. That about five weeks after Captain *Uratz* came and lodged in the next room to him, and in a few days made an acquaintance with him, and said to him, It is dear living here, but as long as I stay, it shall cost you nothing. This place is dear, I will go and lodge at another place. Accordingly they went to an house in St. *Nicolas* Lane, where the *Captain* paid for him. That the *Captain* told him, he had a quarrel with a Gentleman with whom he would fight, and that he wanted a good servant or two. That about 14 days after the *Captain* went out one morning, saying he would return in the Afternoon, but that he sent for his Boots, and came not again; that a certain Taylor (who wrought for the *Captain*) came and discharged the Lodgings. That the Sunday following he received a Letter from the *Captain*, excusing his going away, and saying he would return in eight days, (but he came not in nine or ten weeks) that in the said Letter the *Captain* directed him to go and lodg at the *Amsterdam* Ordinary, or one *Backs*, saying he would defray his Charges. That the *Captain* came to Town again a day or two after the *Morocco* Ambassador had been to see the Guards in *Hide-Park*. That the Examinat then meeting the above mentioned Taylor (who is now Prisoner) with the *Captains* Sword (which he knew,) the Taylor told him the *Captain* desired he would come and see him; that he accordingly went, but nothing past between them then of any moment. That the next day the *Captain* came to him, and began to discourse again about his quarrel, repeating that he wanted a good servant or two, for he would fight. That about nine or ten days ago the *Captain* told him he should have a good servant suddenly; and that if he this Examinat would assist him the *Captain*, he would make his fortune. That the *Captain* gave him money to buy a Muskatoon, which he did accordingly. That this day sevennight the *Captain* bought three Horses, and the day after said to this Examinat, I must have the Rogue now. Next day being Sunday about Noon, when the *Polander* came, the *Captain* said to this Examinat, Now I have got a brave fellow; and so the *Captain* went to the *Polander* into another Room, and when he came back to this Examinat, he said to him, This is a brave fellow indeed, for he says those that will not fight must be killed. That after Dinner the *Captain* sent out one of his servants to know whether the Gentleman (with whom he had a quarrel) went out, that the servant brought word he was gone out, whereupon the *Captain* put on his Boots, and sent this Examinat for two Horses, to be brought to the *Black Bull* in *Holborn*; soon after which another person brought a third *Horse*, and then the *Captain*, the *Polander*, and this Examinat got on *Horseback*, and went towards *Charing-cross*, and having gone further in the *Pall-Mall*, this Examinat being about ten yards behind the Coach (which he had met and passed) heard the *Captain* say, Stop or halt to the Coachman, and presently heard a shot, and saw the fire, upon which he turned about, and saw the other two persons ride away whom he followed.

The Examinat being gone out of the Room, and desiring to be brought in again, further said, that the *Captain* hath often told him, that he would give two, three, or four hundred Crowns to find a man to kill Mr. *Thynn*.

His further Examination taken Febr. 19. 168$\frac{4}{5}$.

He saith that he had it in his thoughts twice to go to Mr. *Thynn* and acquaint him that the *Captain* was resolved to kill him. That the *Captain* desired him to get an

Italian that would ſtab a man, and that he this Examinat would get two Poniards made: and asking the *Captain* how he would have them made? the *Captain* took Pen, Ink, and Paper, and made a draught of them, adding that if he could find ſuch an *Italian*, he would give him three or four hundred Crowns, that this was before the *Polander* came over. That upon the ſame day when the Murder was committed, the *Captain* bid him Charge the Muskatoon with fifteen Bullets, whereupon he replied, that then they ſhould kill the Footmen, and all about the Coach; the *Captain* anſwered, it matters not for that. That this Examinat charged two Piſtols more, but put only five or ſix Bullets in the Muskatoon. That ſome of the Bullets were wrapt up in rags, with Roſin powdered, which would burn. That he heard the *Captain* ſay (as he thinks to the *Polander*) that if the Duke of *Monmouth* were with Mr. *Thynn*, nothing muſt be done. That the *Captain* told him, if he would aſſiſt him in this buſineſs, he would procure him the Command of a Company. That as he was ſitting one day melancholy by himſelf, the *Captain* came to him, and asked him what he ailed? whereupon this Examinat ſaid, that he had dreamt that four Dogs did fly at him, but that two were chained, and the other caught hold of him; upon which the *Captain* ſeemed concerned, but preſently pluckt out a Letter which was ſigned *Coningsmark*, in which was expreſſed that the Count gave the *Captain* full power to diſpoſe of the Captain Lieutenants place of his Regiment, ſaying at the ſame time (this Examinat not being willing to receive the Letter at firſt), What do you think I would be one of the dogs to bite or deceive you? That he afterwards ſaw towards the end of the Letter the figures of ſix hundred (which he thinks was to expreſs *Rix-Dollars*) but what they concerned or related to, he knows not, for being he had ſeen the power to diſpoſe of the Company, he read no further.

J. Reresby.
William Bridgman.

The Examination of George Boroski *a* Polander, *the ſeventeenth of* February, 168½, *before Sir* John Reresby, *Baronet, and* William Bridgman, *Eſquire, two of His Majeſties Juſtices of the Peace for the County of* Middleſex. *Who ſaith,*

THAT he came into *England* by the deſire of Count *Coningsmark*, (expreſſed to him by his Merchant at *Hamborough*) but knew not for what cauſe; but after he came, Count *Coningsmark* told him on Saturday the *11th* Inſtant, that he had a quarrel with an *Engliſh* Gentleman that had ſet ſix perſons upon him upon the road, in which conflict he was wounded, and two of the aſſailants were killed. Therefore ſince the ſaid Mr. *Thynn* did attempt for to kill him, he would make an end of it. He further ſaid, to morrow will come a certain ſervant to conduct you to the Captain, and what he bids you to do, that you are to obſerve. That a perſon came on Sunday morning about eleven a Clock accordingly, and carried him to another houſe, where he found the perſon that conveyed him to the Captain, who told him that he muſt do what he bid him to do, giving him a Muskatoon, a caſe of Piſtols and a Pocket-Piſtol, he having a Sword before given him by the Count; and the Captain further added, repeating it five or ſix times, when we go out together, if I ſtop a Coach, do you fire into it, and then follow me. They accordingly took Horſe, and when they met the Coach, the Captain having a Piſtol in his hand, cried to the Coach, *Hold*, and at the ſame time bid this Examinat *fire*, which he did accordingly. That he being further examined as to Mr. *Hanſons* knowing any thing of this matter, he ſaith he doth not know that he doth. That as to the Arms, there was a Blunderbuſs, two Swords, two pair of Piſtols, three Pocket-Piſtols, two pair of Boots tyed up together in a kind of Sea-bed, and delivered to Dr. *Dubartin* a *German* Doctor, who received them at his own houſe.

J. Reresby.
William Bridgman.

FINIS.

Books lately Publiſhed: *An Hiſtorical Relation of the Iſland* Ceylon, *in the* Eaſt-Indies. *Illuſtrated with* 15 *Figures, and a Map of the Iſland. By* Robert Knox, *a Captive there near Twenty Years.*

The Hiſtory of the Rights of Princes in the diſpoſing of Eccleſiaſtical Benefices and Church-Lands. By Gilbert Burnet, *D.D. Both Printed for* Richard Chiſwell.

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